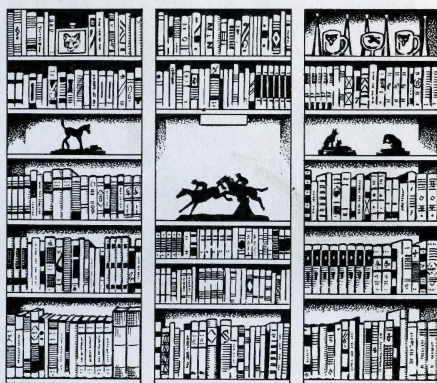
The background is a piece of marbled paper with a complex, swirling pattern of colors including green, red, yellow, and blue. In the center, there is a white rectangular label.

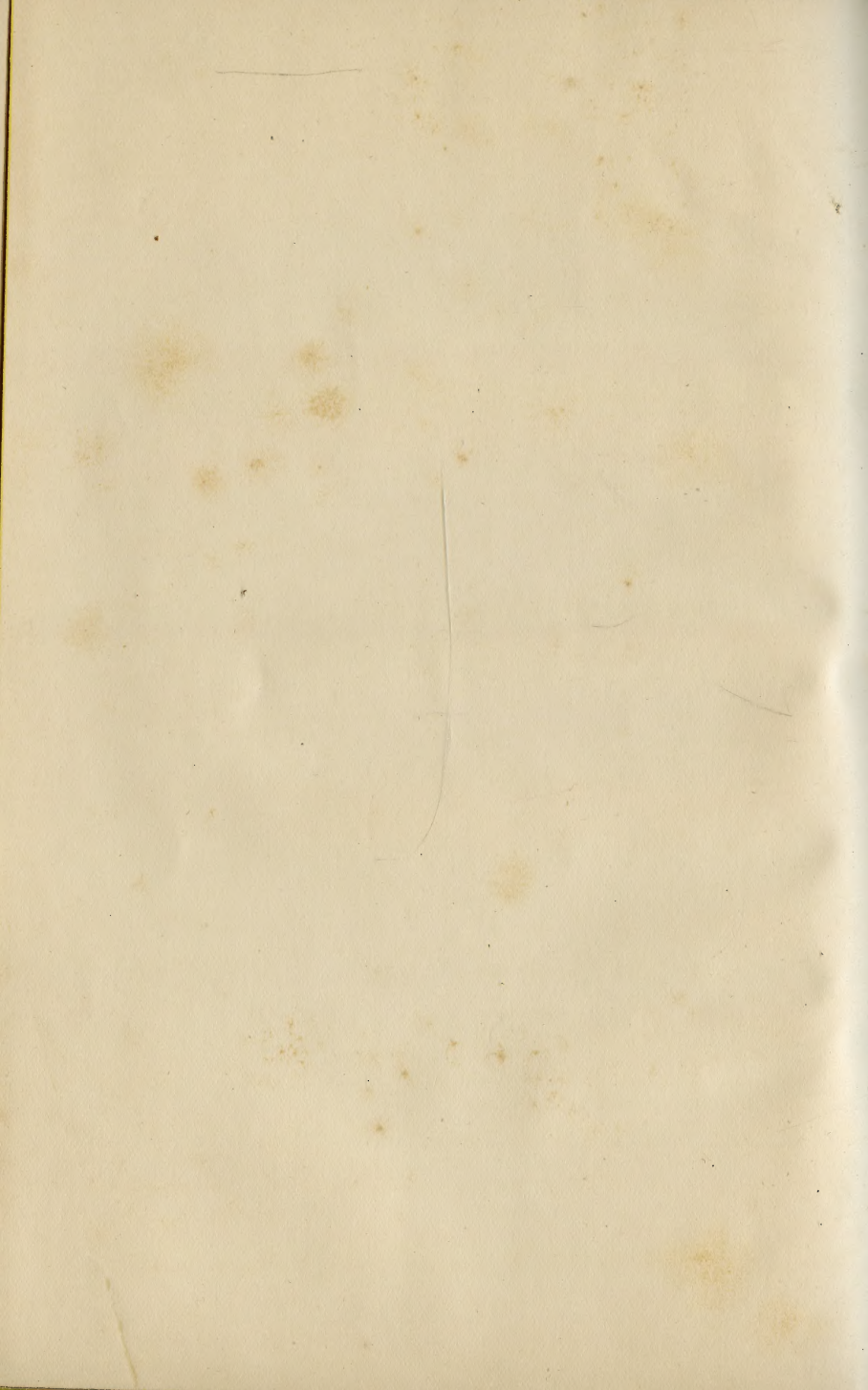
Ex Libris
Jack Gorlin

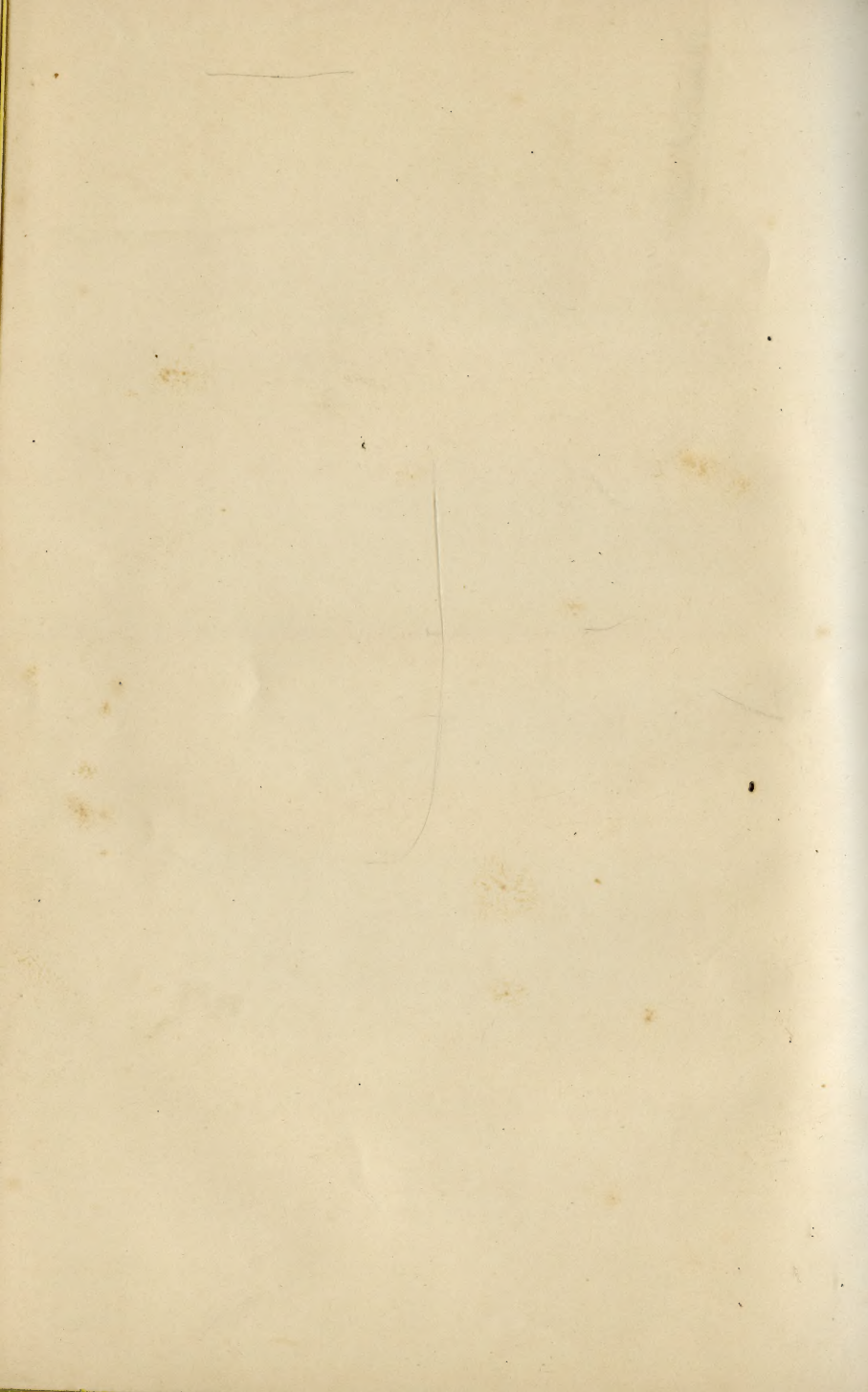


Ex Libris
JOHN AND MARTHA DANIELS

670 1750

NAME
\$ 65,00





ANTI-DUEL;

OR, A PLAN FOR

THE ABROGATION OF DUELLING,

WHICH HAS BEEN

TRIED AND FOUND SUCCESSFUL.

BY JOHN DUNLOP,

Founder of the Temperance Movement in Great Britain;

AUTHOR OF ESSAYS ON THE PHILOSOPHY OF ARTIFICIAL AND COMPULSORY
DRINKING USAGE, AND ON THE UNIVERSAL TENDENCY
TO ASSOCIATION IN MANKIND,
ETC. ETC.

LONDON:

HOULSTON & STONEMAN, 65, PATERNOSTER ROW;

T. HOULSTON, 124, STRAND; & J. F. SHAW, 27, SOUTHAMPTON ROW.

1843.

8.13
6/

LONDON :
R. CLAY, PRINTER, BREAD STREET HILL.

27-34
22-18-6
1148.6

CONTENTS.

CHAPTER I.

PAGE

- Proof that the modern duel is not identical with ancient championship.—Horatii and Curiatii.—Various other cases of public combats 1

CHAPTER II.

- Proof that the duel, as now practised, was unknown to the ancients.—Who are the duel-exposed class? 3

CHAPTER III.

- Its origin in the judicial combat.—History of the latter.—Appeal to Deity.—Du Cange.—Judicial combat, when introduced into England.—Case quoted from Shakspeare's Richard II. 5

CHAPTER IV.

- Modern duel proper.—Its commencement in 1525.—Agency of knights-templars, &c. in moulding it.—Its nature as given by Saviolo, Maffei, and others.—Punctilios, points of honour, different species of giving the lie.—Seventh cause.—Illustration from old plays.—Ridicule on the duel.—Its modification in more modern times.—French code 10

CHAPTER V.

- Civil laws unavailable to repress it.—Code of honour necessarily paramount.—Saviolo, Maffei, Shakspeare quoted.—Calais sands 20

CHAPTER VI.

- Duelling unnatural.—Is not a vestige of ancient personal magistracy.—Revenge natural.—Spell on the mind of men.—Hiding the truth, if publicly advantageous.—Juries would give damages for certain offences, if duelling abolished.—Duel death of capitalists, prime ministers, &c. 25

CHAPTER VII.

- Defence of the duel, that it promotes courtesy, considered.—Ground of true politeness.—Pistol-saloon practitioners unduly exalted by the duel.—Discourtesy of great duellists.—Of the

United States.—Courtesy of clergymen.—Of quakers.—Lord Camelford's rudeness.—Mr. Fox's uncourteous language.—The true foundation of courtesy.—Concealment of falsehood, whether advantageous.—Christianity the source of modern courtesy.—Ancient rudeness.—Iliad.—Chivalry existed before the modern duel	28
--	----

CHAPTER VIII.

Defence of duel, as promoting national bravery, considered.—Proper methods of using courage.—Mr. Fox and Mr. Adam's case.—Female admiration of courage.—Napoleon's opinion.—S——'s case.—Female influence to be employed.—De Reuly's case.—Quotations as to courage, from Carlyle, Millingen, and others	39
---	----

CHAPTER IX.

The remedy lies in negative association.—Theory thereof . . .	48
---	----

CHAPTER X.

Proposed anti-duel pledge.—Analogy of drinking usage.—Censure of duelling by all writers	50
--	----

CHAPTER XI.

Suppression of duelling in France.—French pledge.—Enforcement of temperance law assisted by association in America.—Bonapartean regiment.—Virtual associations exist in society.—The duel-exposed class such.—Pledges not a cloak for moral cowardice	56
---	----

CHAPTER XII.

Anti-duel association ought not to act as public prosecutor.—Courts of honour needless.—Lord Bacon and Lord Orrery's opinions	65
---	----

CHAPTER XIII.

No sufficient démonstration on the subject of duelling yet made by the religious and moral world	68
--	----

CHAPTER XIV.

Objection, that few lives are sacrificed, answered	70
--	----

CHAPTER XV.

Opinions of the working classes.—Duel, but a small check on offences against the sex.—Said to be abrogated only by education into courtesy.—Duel, alien from the analogy of modern habits.—Conclusion	72
---	----

FACTS AND STATEMENTS
REGARDING THE
MODERN SYSTEM OF DUELLING.

CHAPTER I.

PROOF THAT THE MODERN DUEL IS NOT IDENTICAL WITH ANCIENT CHAMPIONSHIP.—HORATHI AND CURIATHI.—VARIOUS OTHER CASES OF PUBLIC COMBATS.

THE modern duel is not identical in its nature with the ancient encounter of select champions of hostile armies. It consists in redressing a supposed infringement of honour in a certain conventional and artificial way; but its elements are not natural to the social constitution of man, nor in accordance with right reason.

We have several single combats described in the *Iliad* of Homer; as those between Diomedes and Æneas, Paris and Menelaus, and Hector and Ajax. But these were conflicts between warriors of different nations, who at the moment were engaged in mutual public hostility. Herodotus mentions the case of a single fight between Hyllus, the son of Hercules, and Echemus, the King of Arcadia, when the former attempted to conquer the Peloponnesus; and this is of a similar public character to those above stated.

We have also instances where individual challengers proposed to put the decision of a general war upon the issue and arbitrement of their particular conflict. Thus, in the case of the Horatii and Curiatii, in Roman history, and in that of Goliath the Philistine and David; where the proffer of the champion of Gath bore that the issue of the contest was to settle the national question: his words are, "Choose you a man for you, and let him come down to me; if he be able to fight with me, and to kill me, then we will be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." The challenge of Anthony to Augustus Cæsar must be held of the same class.

In more modern times there are also examples of attempts to confine military bloodshed to the limits of an array of champions, and thus to settle summarily the debate and difference of a public war. An account of an encounter of this description between certain French and Italian warriors, thirteen on either side, will be found in Guicciardini's History. The celebrated Scanderberg, King of Albania, confronted Feribassa in single fight, in order to adjust a public question. John and Richard the Second, kings of England, successively proposed to settle national disputes with France by way of the combat of champions. Charles of Anjou and Peter of Arragon fought together for the crown of Sicily. William Duke of Normandy offered to Harold King of England "*ut scilicet spectante exercitu gladio rem ventilarent.*"

The learned Selden states a number of other examples of this nature. Part of the story of Sir Walter Scott's tale of the Fair Maid of Perth, is founded on a butcher-like fight of a certain number of Scotch

Highlanders arrayed on either part, to decide a feudal question; and the ingenious method proposed by the noted Captain Bobadil to destroy a large hostile force is founded on this practice of public championship.

The modern duel, however, is different from this species of conflict, in that it may obtain between individuals of the same country, between acquaintances and bosom friends; that the questions it proposes to adjust are not those of hostile nations, which have been held as finally to be composed only by the *ultima ratio regum*, but differences arising in the more retired walks of private life.

CHAPTER II.

PROOF THAT THE DUEL, AS NOW PRACTISED, WAS UNKNOWN TO THE ANCIENTS.—WHO ARE THE DUEL-EXPOSED CLASS.

THE Greeks, Romans, Persians, Egyptians, and other enlightened nations of antiquity, had no practice similar to the modern duel in their social economy; nor have the Asiatic nations of the present day. The clergy of Europe do not make it part of their usage, nor do the members of the Society of "Friends" of Britain and America; nor any men of a strictly religious cast in all countries: the grand masses of society, the millions in the working and lower middle classes throughout the world, have not become liable to this error; so that the duel-exposed class is small as compared with others. To state an amount which would approximate very near to the actual number of the duel-exposed rank in this country, would require more ample data for distinguishing the upper classes from those beneath them than are at present in existence;

but nevertheless a tolerable guess may be made from the taxation returns of persons keeping carriages and riding horses, and the amount stated of capitalists and educated men in certain public reports. From whatever sum may be conjectured as the amount of individual inhabitants composing the rank which is generally held to be exposed to the duel, must, of course, be withdrawn, as partly above said, all within its circle who are females; all clergymen, or ministers of the gospel; members of the Society of Friends; strictly religious men, and all males under age. When these deductions have been made, I should not incline to think he greatly erred who might venture to put down the duel-exposed *class*, as distinct from *rank*, at 70,000; but though it were supposed double or treble that number, it is but a small fraction of the general population. A large majority, if not the whole, of those included in the class, would probably have little objection to the entire discontinuance of the practice; and if the overpowering opinion of the immense non-exposed mass could be brought by any means to bear upon the usage, it would certainly go into desuetude; since it may be doubted whether its apparent childishness or its atrocity predominates.

Lord Bacon, one of the greatest intellectual authorities in the world, observes:—

“All history allows that Greece and Rome were the most valiant and generous nations of the world: * * Yet they had not this practice of duels, nor anything like it. * * * There was a combat of this kind between two persons of quality among the Turks, when, one of them being slain, the other was convened before the council of bashaws, and the manner of the reprehension was this: How durst you fight? Are there not Christians enough to kill? Did you not know that, whoever was slain, the loss would be the Grand Seignior's?”—*Lord Bacon's Charge in the Star Chamber against Priest and Wright.*

CHAPTER III.

ITS ORIGIN IN THE JUDICIAL COMBAT.—HISTORY OF THE LATTER.—
 APPEAL TO DEITY.—DU CANGE.—JUDICIAL COMBAT, WHEN INTRO-
 DUCED INTO ENGLAND.—CASE QUOTED FROM SHAKSPEARE'S
 RICHARD THE SECOND.

A PERSON ignorant of the origin and history of the modern duel would be at considerable loss to analyze its nature and elements. If he were to conceive that a mere spirit of revenge dictated the practice, he would find cases where an adversary, having met his antagonist in the field, shook hands with him, took his ground, exposed himself to a mortal fire, and finally discharged his own pistol into the air; revenge thus taking the whimsical course of receiving, not imposing, an infliction. If it were then supposed that the duel might merely be an invention to enable two men to display their physical courage and contempt of death, a mistake would be found in this view also; for, not unfrequently, where two individuals are prepared to go all lengths as principals, their seconds or friends, into whose hands they have put their case, will permit no farther procedure, on the ground that, by the code of duelling, no infringement of honour has, after all, taken place. If the inquirer persisted in his investigation, and endeavoured to ascertain in what the gentleman-like satisfaction of duelling consisted, he would perhaps be surprised to find that a man, having sustained an injury, possesses by duel practice the further advantage of a chance of having a final end put to all his earthly cares and annoyances.

If any gentleman in the duel-exposed class were to challenge another, who happened to be a clergyman, member of the Society of Friends, or one of strict religious profession, it is undoubted that, not only the latter would suffer nothing in his reputation by refusal to fight, but that the former would instantly lose caste among his honourable friends.

On the whole, as it now stands, the usage of duelling presents the phenomenon of an unnatural system, quite uncongenial to the elements of human nature, contradictory and anomalous in its own constitution, attaining no reasonable end, artificial and conventional, without any basis of that apparent expediency or general profit upon which factitious schemes are in general proposed to be founded.

In order, therefore, to discover the *rationale* of duelling, we must avoid an investigation of its existing pretensions to usefulness and fitness, or its consonancy to sound sense or good morals, and betake ourselves for its origin to the contemplation of a long-past state of society, where ignorance and error predominated; where the meanness and depression of human nature were paralleled by its distortion from right, and its consequent enormities.

A portion of that form of the combative spirit and habit which is an element of the duel, may have arisen amid the tilts and tournaments of chivalry; but it seems that the judicial combat, the legal wager of battle, was the original model out of which the present mould of the duel emanated. It was supposed in superstitious ages, that in a quarrel or debate between two individuals, the Deity, if called upon, would interpose, and settle the dispute by awarding victory to him to whom the right truly pertained; and, accord-

ingly, not only in criminal, but also in civil cases, the wager of battle was resorted to, and the two claimants entered the hostile lists, and engaged in a mortal encounter, amid many judicial and religious forms and ceremonies, frequently in presence of the king or chief magistrate, and always on the understood legal presumption that God would defend the head of the innocent, and punish the guilty in the very lists where his name had been appealed to. And, accordingly, the unfortunate individual who proved weakest in the strife, or whose champion failed, was either deprived of his lands and liberty, or of his life, according to the extent of the crime which was thus supposed to be imputed and proved upon him by the doom of Heaven.

This method of settling differences by a personal conflict, coupled with an appeal to the Deity in reference to its issue, existed from an early part of the middle ages. Indeed, it seems to have obtained among the Germans, even in the days of the ancient Romans. We find that when Varus, commander of the armies in Germany, proposed to introduce into that country the Roman law, in order to regulate disputes and differences, it was considered as a "*novitas incognitæ disciplinæ, ut solita armis decerni jure terminarentur.*"

The historian Paterculus, who served in Germany under the Emperor Tiberius, as commander of the cavalry, is esteemed in most points sufficient authority; and he affirms that the northern nations were in use to settle their legal disputes in the manner above stated. Du Cange on this point says—

"*Duelli judicium, seu duello controversias ambiguas dirimendi originem a Septentrionalibus populis manasse constat, apud quos ab initio in usu erat, uti ex Paterculo colligeri est, qui armis decernere lites suas solitos fuisse, scribit.*"

It appears that Gundebald, king of the Burgundians, A.D. 501, introduced an appeal to the judicial combat into the law of that people.

“Gundebaldus Burgund. Rex in legibus suis tit. 45. statuit, ut si pars ejus, cui oblatum fuerit jusjurandum, noluerit sacramenta suscipere, sed adversarium suum veritatis fiducia armis dixerit posse convinci, et pars diversa non cesserit, pugnandi licentia non negaretur. * * Quæ quidem duello lites dirimendi ratio recepta est postmodum, in lege Alemanorum, tit. 44.”—*Du Cange*.

And more lately, where the disputants were not of sufficient rank to encounter with the weapons deemed sacred to the higher orders, they might, nevertheless, settle their legal differences by the ordinary religious appeal, but with arms of a less aristocratic description.

“Cum autem Campiones ex militum ordine non erant, clypeo et baculo decertabant, ut patet ex capitular. Ludovici Pii.”—*Du Cange*.

The following authors write on the subject of the judicial combat, and may be consulted by those having inclination and opportunity; viz. Gregory of Tours, Frederegarus, Paulus Warefridus, Matthew Paris, and about five-and-twenty others, quoted by Du Cange; besides more than a dozen who have written upon the details of the rules and ceremonies of the combat, which formed so important a part of the jurisprudence of those times.

The judicial combat, or wager of battle, was introduced into England by William the Conqueror, and was used in the court martial, in appeals of felony, and in civil cases upon issue joined in a writ of right. Females, the sick and maimed, and persons under fifteen or above sixty years of age, were exempted. Ecclesiastics might offer champions as substitutes for themselves. The combatants were bound to fight till the stars

appeared. Every arrangement was carefully made in settling the lists and manner of combat, to insure the utmost fairness and impartiality. And the following oath was taken by either combatant :—

“ Hear this, ye justices, that I have this day neither eat, drank, nor have upon me either bone, stone, or grass ; nor any enchantment, sorcery, or witchcraft, whereby the law of God may be abased, or the law of the devil exalted. So help me God and his saints.”

In the proposed judicial combat between Bolingbroke, afterwards King Henry IV., and the duke of Norfolk, the former is made by Shakspeare to say—

“ Now, Thomas Mowbray, do I turn to thee,
And mark my greeting well ; for what I speak,
My body shall make good upon this earth,
Or my divine soul answer it in heaven.
Thou art a traitor, and a miscreant.
With a foul traitor’s name I stuff thy throat.”

Norfolk retorts—

“ I do defy him, and I spit at him ;
Call him—a sland’rous coward, and a villain :
Which to maintain, I would allow him odds,
And meet him, were I tied to run afoot
Even to the frozen ridges of the Alps,
Or any other ground inhabitable
Wherever Englishman durst set his foot.”

When the superstitious dogma that sustained the judicial combat was withdrawn from the minds of men, and when it was at length perceived that no enlightened Christian could expect the interposition of God in such an unchristian and godless method of settling disputes, then the practice began to dwindle away ; and its abrogation was hastened by sundry legal enactments of the princes and legislatures of Europe, and by laws of the church : particularly by the council of Trent ; not to mention another that had

been previously held so far back as A.D. 885, whose deliberations were directed specially against the wager of battle.

Although, however, the use of the judicial combat as a form of legal action has been generally discontinued throughout Europe for a considerable time, yet it is only within a few years (1818) that it has been displaced from our statute book; and this only in consequence of an appeal taken to the gage of battle by Abraham Thornton, the murderer of Mary Ashford, and which was found available by the judges.

CHAPTER IV.

MODERN DUEL PROPER.—ITS COMMENCEMENT IN 1525.—AGENCY OF KNIGHTS TEMPLARS AND OTHER ORDERS IN MOULDING IT.—ITS NATURE AS GIVEN BY SAVIOLO, MAFFEI, AND OTHERS.—PUNCTILIOS, POINTS OF HONOUR.—DIFFERENT SPECIES OF GIVING THE LIE.—SEVENTH CAUSE.—ILLUSTRATION FROM OLD PLAYS.—RIDICULE ON THE DUEL.—ITS MODIFICATION IN MORE MODERN TIMES.—FRENCH CODE.

THE first instance of an approach to the modern duel was the challenge interchanged between the Emperor Charles V. and Francis I. king of France, about A.D. 1525; at least, numerous writers concur in judging this to be the case; and under the sanction of such high authority as that of kings, private gentlemen proceeded to settle points of honour in this fashion.

Another important circumstance occurring at that period in the history of Europe, not only hastened the universal adoption of this method of adjusting infringements of honour among the higher classes, but of building the whole up into an impregnable system, which has lasted in its pristine strength till the present hour. We refer to the discontinuance of the

active military exertions of the Knights of Malta and Knights Templar against the Mohammedan powers.

“After the original intention of the religious orders of knighthood had been attempted to be served in warfare with the enemies of the christian faith, and when the limits of the Turkish power began to be settled and recognised by the nations of Europe, the military spirit of combativeness inherent in these combinations began to fret and eat into their own constitution. When they ceased to use their weapons against a common foe, they began to employ them, each man against his neighbour. Hence arose a singular system of punctilios of honour, feats of arms, tournaments and duels. It is perhaps not unjustly supposed that the circumstances and manners of these orders had a great effect in moulding the minds and characters of the aristocracy of Europe.

“In due time the whole science of knighthood consisted in settling the niceties of behaviour in matters of honour; and in adjusting the various legitimate methods of rendering satisfaction when insult had been personally offered, or reputation aggrieved. This of course included irksome disquisition on numerous technicalities. Thus the grand thrust at honour, which consists in giving the lie, was wrought up into a complicated system of doctrine. There were constituted distinctions, in the lie affirmative and negative; in the lie universal, particular, conditional, absolute, positive and privative; and in the lie certain and doubtful. Honour was defined in the most elaborate manner; and among various difficulties attending the adjustment and decision of innumerable points, were the discussion of the cause of offence efficient, the cause formal, the cause material and final, and various other quiddities. The arrangement and disposition of single combats and duels were treated with the utmost solemnity, and the most circumspect interest; and the necessity of accepting, or propriety of refusing a challenge was regulated in a refined manner.”*

In viewing the various grounds of challenge on which a duel may be founded in a particular case, we find some shades of difference in the 16th century, as

* Essay on Association, Houlston, 65, Paternoster-row, 1840.

compared with the duel codes of after times. In the noted treatise by Saviolo,* it is laid down, contrary to present practice, that an injured husband could not avenge himself by combat with the adulterer. (Book 2.) Yet there is there admitted a sort of knight-errant privilege for all other gentlemen to act in such a case as the avengers of right; but, according to modern usage, the adulterer may be subjected to a hostile meeting with the injured person, or with any relation of the female's, but is free from any armed aggression of other parties.

In the early ages of duelling a variety of weapons were in use, and hence it was then of great consequence to gain the choice of arms; and as this was awarded to him who was challenged, it became of importance to adjust the laws of honour in such a way as to make the aggressor the challenger, and thus to secure to the injured party those weapons with which he was best acquainted. But in this country, for many years, duels have been nearly universally fought with pistols; so that the points which went to settle who should challenge, or who should be the challenged party, have been less considered.

Saviolo lays it down that gentlemen may not justly combat for hatred or desire of revenge.

"For that God," says he, "whose eyes are fixed even on the most secret and inner thoughts of our hearts, and ever punisheth the evil intents of men, both in just and unjust cases, reserveth his chastisements against all offenders until such time as his incomprehensible judgment findeth to be most fit and serving to his purpose."

Among a variety of grounds to form the basis of an

* Of Honour, and Honourable Quarrels, by Vincentio Saviolo, 4to. London, 1595.

orderly duel, we find in old writers such reasons as these :—Withdrawing a friend or lady who is engaged in talk with a gentleman, without craving his leave. Staring at one. Biting the thumb :—

“ *Sampson*. I will bite my thumb at them, which is a disgrace to them, if they bear it.

Abram. Do you bite your thumb at us, sir?

Sampson. I do bite my thumb, sir.

Gregory. Do you quarrel, sir?

Abram. Quarrel, sir! No, sir.”

SHAKESPEARE. (*Romeo and Juliet.*)

Suborning or maltreating the servants of others. Going between gentlemen while they are speaking. Calling another traitor, heretic, cheat, rebel. Affirming that such an one did not his duty in arms; that such another was a maker of false money, a thief, and so forth.

According to Saviolo, injuries are either by words or deeds. In the first case, that of words, he lays it down that he who offers the injury ought to be the challenger; in the second, the injured party. And, as we have hinted above, that in former times it was of importance to throw the duty and responsibility of giving the challenge upon the aggressor, in case of an injury by words, the injured party was only obliged to give the lie, leaving the primary aggressor the burden of challenge, and depriving him of his choice of weapons. Indeed, even in the case of an injury by deed, so great was the attention in such matters to particular form, that if Caius were to strike Seius, the latter, instead of an immediate challenge, was only held to accuse his adversary of having done so wrongously, who thereupon was forced to give the lie; and on this Seius was bound to challenge, and prove his assertion

“by his body.” Saviolo in this case gives the following as his reason:—

“If I beat or strike any man, thereof proceedeth no cause of *proof*; it is *manifest* that I offend or hurt him, and I know no cause why I should *prove* that I do so. But if the other say unto me, that I did not as a gentleman worthy to bear arms, or that I dealt not honourably, or any such thing, I repel his saying with the lie, and force him to maintain what he hath spoken; whereof I am acquitted with sole denial till he make further proof.”

The reader will thus easily perceive that at the early stage of the modern duel, the forms of procedure and views of parties bore a much closer affinity to the judicial combat than is now the case.

Saviolo, in accordance with this view, states that the vanquished in a duel “is not dishonourable for being overcome, but because he is accounted a bad man that would take upon him an unjust quarrel, and would fight against the truth, which he is bound to maintain.”

From Maffei, who seems to have been unfavourable to duelling, and to have written his treatise* on the other side of the question, we learn that it was generally held in his time that the duel had a peculiar virtue in furnishing a sort of judicial proof, and was of sovereign effect in demonstrating whether of two disputants had the better cause; and hence, when two duellists had taken the field, they could not lawfully retreat from the combat, because it imported the public to have the merits of the case ascertained. In contending against such views, which we may infer were at that period generally prevalent, he avers that it is as impossible by means of a duel to get at the merits of any case, as it would be to endeavour by

* Scienza Cavallerescha, b. i. cap. 2. Trent, 1717.

the same agency to give the just calculation of an eclipse of the sun.

“Ecco,” says he, “pero il principio fondamentale di questo punto ; che il duello ha virtù di prova, e che il duello vale a far cognoscere qual di due contendenti ha causa giusta ; onde si decanta, che la spada giudica le cose occulte, la giustizia, rivela, e la verità difende, ed insegnarsi, che quando i duellanti son già sul campo, non debbono più dalla pugna ritrarsi, perchè importa al pubblico, che si manifestino i delitti de’ rei.”

“Or questo principio è parimente falso, perchè il restar vincitore, o perdente in un combattimento, non ha a far nulla con l’aver torto, o ragione in una controversia, ed il cercarne per questo mezzo il vero, è come s’altri volesse trarne il giusto calcolo d’un Eclisse.”—B. 1. cap. 6.

In the early stages of duelling, it appears that it was difficult for two gentlemen to express an opposite opinion on any subject without involving themselves in the circumstances of having mutually given the lie, and in all the unpleasant consequences thereof. This might be a convenient state of things to those who, like the gentleman in one of Sheridan’s plays, was fond of discovering choice occasions for hostile meetings ; but it does not seem a favourable situation for eliciting the truth on any subject, if an adverse opinion expressed shall involve the hazard of death.

On this point Saviolo says :—

“Every denial, be it never so simple, beareth the force of a lie, being altogether as much in effect. And I see no other difference between a simple denial and the lie than is between a speech more or less courteous. Wherefore, although the names of denial are diverse, as thou liest, thou sayest untruly, thou speakest falsely, thou sparest the truth, thou tellest tales, thou regardest not how falsely thou reportest a matter, thou art wide from the truth ; this is a lie, a tale, a falsehood, &c., yet all these manners of speech import the lie, whether he unto whom they were spoken spake injuriously or no. For though I say not

any evil thing of any other, but chance to discourse of some matter, or rehearse some tale or history, or report anything, as occasion of speech may be offered me ; if some one that standeth by telleth me that I say not truly, or use any of the foresaid forms or manner of speech unto me, surely he bringeth my truth in question, and causeth me to be reputed for a liar, and so consequently offereth me injury. I may repulse that injury with a second denial, which shall bear the force of a lie, when his first shall be accounted of the nature of an injury, by which means the burden of the challenge shall rest upon him. But if he chance to say only thus: 'This is not so,' or 'the truth thereof I take to be otherwise,' &c., I cannot take any such speech injuriously, for it may be the thing whereof I spoke is not true, and yet I do not lie."

But he adds :—

"If one say that another did such a thing, or did say such a thing, or had dealt in such a case ; and the other answer that he did not, &c., he is burdened, being accounted a liar, because a man cannot be misinformed in any thing he said or did *himself*: which injury he is to repulse with the lie, and so the charge of the challenge remaineth on the other."

With all the care, however, that may have been taken to exclude the expression of mere opposite statements from inferring the lie, it is evident that this state of things was by no means favourable for evolving the truth in general society. The idea at that time current, even as regards private duels, that the Deity would interpose to defend and show the right,—"*che il Duello vale a far cognoscere qual di due contendenti ha causa giusta*," was clearly a mere remnant of the former superstitious error involved in the principle of the wager of battle, or judicial combat ; and truth stood a bad chance of coming forward to open view, exposed to the risk of being shot at with a pistol, maimed with sword and dagger, or thrust through with a rapier.

As we are at present on that part of our subject that proposes to enter a little into some of the details of the duelling system, we may look for a moment into the doctrine formerly understood on the subject of one person giving the lie to another.

The lie certain, was given on words spoken affirmatively. To say, "thou hast spoken in prejudice of my reputation, and therefore dost lie," was not held in former times a challengeable quarrel, because the time and place, and other particulars, are not specified.

The lie conditional. To say, "if you have said that I did so and so, you lie," was not challengeable.

The lie in general. To say, "whoso reported that I betrayed my lord, doth lie falsely," did not infer a challengeable offence.

The lie in particular is given to special persons upon express and particular matter, and seems to have been accounted challengeable. Thus: "Silvano, thou saidest that, on the day of the battle of St. Quintin, I did abandon the ensign, whereof I say thou liest."

Foolish lies were not challengeable. With regard to the dementi, or giving back the lie; if one said he hath not failed in loyalty, and another said "you lie," the former was entitled to return the lie, and make the latter the challenger. He had done no injury with his primary assertion, but had been outraged by the other.

For a number of cases of punctilio, and of casuistry in the laws of honour, Saviolo, Coranza, Pozzo, and others may be consulted, as they have written largely upon the whole subject.

This absurd system has not escaped occasional ridicule in former days. In Shakspeare's play of "As

you Like it," Touchstone says, "I have had four quarrels, and like to have fought one."

"We met and found the quarrel was upon the seventh cause . . . upon a lie seven times removed, as thus, Sir. I did dislike the cut of a certain courtier's beard, he sent me word, if I said his beard was not cut well, he was in the mind it was: this is called the *retort courteous*. If I sent him word again that it was not well cut, he would send me word he cut it to please himself: this is called the *quip modest*. If again it was not well cut, he disabled my judgment: this is called the *reply churlish*. If again it was not well cut, he would answer, I spake not true: this is called the *reproof valiant*. If again it was not well cut, he would say, I lie. This is called the *counter check quarrelsome*: and so to the *lie circumstantial*, and the *lie direct*.

"And how oft did you say his beard was not well cut?"

"*Touchstone*. I durst go no further than the lie circumstantial, and he durst not give me the lie direct; and so we measured swords, and parted."—*As you Like it*, Act v. 4.

Again—

"Has he familiarly
Dislik'd your yellow starch, or said
your doublet
Was not exactly frenchified—
or drawn your sword,
Cry'd 'twas ill-mounted? Has he
given the lie,
In circle, or oblique, or semicircle,
Or direct parallel? you must
challenge him."

Fletcher's Queen of Corinth.

Again—

"Is thy pedigree
As long and wide as mine? for otherwise
Thou wert most unworthy, and 'twere loss of honour
In me to fight. More, I have drawn five teeth;
If thine stand sound, the terms are much unequal,
And by strict laws of duel, I'm excus'd
To fight on disadvantage."—*Albumazar*, Act iv. 7.

Ben Jonson, in "The Alchemist," ridicules the practice of duelling. The vapouring swaggerer is told by Subtle's man—

"Sir, for the duello,
The Doctor, I assure you, shall inform you
To the least shadow of a hair ; and show you
An instrument he has of his own making,
Wherewith, no sooner shall you make report
On any quarrel, but he'll take the height on't
Most instantly—and tell in what degree
Of safety it lies in, or mortality,
And rules to give and take the lie by."

A more modern author says :—

"With respect to duels, indeed, I have my own ideas. Few things in this so surprising world strike one with more surprise. Two little visual spectra of men, hovering with insecure enough cohesion in the midst of the *unfathomable*, and to dissolve therein at any rate very soon, make pause at the distance of twelve paces asunder, whirl round, and simultaneously, by the cunningest mechanism, explode one another into dissolution, and off-hand become air, and non-extant ! Deuce on it ! (verdamnet !) The little spitfires ! wondrous mannikins here below !" — *T. Carlyle, Sartor Resartus*, p. 179.

We have stated that the modern views of the laws of honour have received some slight modification since the 16th century. As the choice of weapons seems now in the general case superseded, and fire-arms are in ordinary use for duellistic encounters, it has become of less importance to throw the burden of challenge upon the adversary. Accordingly, in Hamilton's treatise, it is laid down that the challenge should always emanate from the individual who first conceives himself offended.

The plan of posting or horsewhipping of antagonists, seems also now to be considered a questionable

practice. It has been in general superseded by giving to the public prints the detail of any correspondence or circumstance that may have arisen in an affair of honour.

It is said that—

“If the aggressed horsewhip the aggressor, strike him, or call him liar, he does not efface the stain, but aggravate it by descending.” And again, “It is not the original aggressor’s duty (in case of being horsewhipped) to settle the case anywhere but in a court of law.”—*Code of Honour*. Dublin, 1824.

The French code of duelling separates offences into three sorts: 1. a simple offence; 2. an offence of an insulting nature; and 3. an offence with personal acts of violence. Rules are adapted to these cases, and are given by Dr. Millingen at length, vol. i. p. 274—293.

CHAPTER V.

CIVIL LAWS UNAVAILABLE TO REPRESS IT.—CODE OF HONOUR IS NECESSARILY PARAMOUNT.—SAVIOLO, MAFFEI, SHAKSPEARE QUOTED.—CALAIS SANDS.

HAVING thus attempted some explanation of the origin of the modern duel, and the effects produced on the system by the operation of the religious orders of knighthood, and given some details of the causes and method of the duel, and laws of honour, we proceed to consider how far civil laws have been available in suppressing the practice. And in this particular all attempts have turned out utter failures. No doubt the wager of battle, or judicial combat,

was successfully assailed by legislative enactments, public opinion having in the interim changed as to the soundness of the element of Divine interposition, upon which it was founded.

Almost every state in Europe has, from time to time, since the middle of the 16th century, enacted and re-enacted laws to put down the duel.* Some of these have been mild and moderate, others of a very stringent character. By edicts of "Henri Quatre" of France, duelling was made a crime of *Leze Majesté*, punishable with death; and the Constable and Marshal of the kingdom constituted a court of honour, into which grievances against the laws of honour were referrible.

These measures against a practice supported strongly by public opinion, were in vain; as similar enactments against sale of liquor were, in this country, in the second quarter of the 18th century, before Temperance Associations had prepared the way, or made it practicable to enforce the civil law upon the subject. In America, and elsewhere, the withdrawing of political rights from duellists, and disqualifying them for office, met with equal want of success.

The fact is, that any person competent to understand the philosophy of the subject, will perceive, on a little consideration, that, by its nature, however absurd it be, the code of honour shall be supreme. It must either reign as a paramount element within its own circle; or, by a change of sentiment and general opinion, cease, and go into perfect abeyance. Saviolo has a whole chapter to prove the supremacy of the code of honour over all human jurisdiction.

* See a variety of edicts stated in the histories of European nations.

He affirms that a subject, however loyal, ought not to obey his sovereign, being by him forbidden to combat.

“Gentlemen thus situated,” he says, “will retire into some secret place, and so, laying aside all respect, either of the prince’s favour, or loss of goods, or banishment from their country, take the combat in hand.” “If,” he adds, “a man were in some city besieged by the enemy, and could not obtain leave of the Governor to come forth, he ought to leap over the walls, to go and defend his honour.”

Maffei, in commenting on the principles of duelling, and in quoting the writings of Muzio and others, speaks thus :—

“Il primo principio adunque e la massima fondamentale dagli scrittori cavallereschi introdotta si è, che l’onore è il supremo de beni umani. Questa vien da essi altamente impressa negli animi coll’ intimare, che per l’acquisto, e per la cura dell’ onore, deesi tralasciare ogn’ altra mondana impresa, sprezzare ogni pericolo, spendere ogni sostanza, e bilanciarlo al pari della propria vita, anzi tenere maggior conto di esso, che della vita. Questa vien celebrata col solennamente prescrivere, che legge alcuna nè di Patria, nè di Principe, nè interesse, di avere, ne di vita, all’ onore non debba essere anteposta.”—*Scienza Cavallerescha*, b. i. cap. 2.

We are always safe in quoting Shakspeare’s words, to display the feelings that cross and struggle within the breast of man on any given occasion. In the drama we have before alluded to, “Richard II.” when monarchy itself, sitting in judgment, orders the combatants to throw down their mutual gages, and cease from strife, Norfolk, in the spirit of the duel, as well as in that of the judicial combat, says—

“Myself I throw, dread sovereign, at thy foot :
My life thou shalt command, but not my shame :
The one my duty owes ; but my fair name,
(Despite of death, that lives upon my grave,)
To dark dishonour’s use thou shalt not have.

I am disgrac'd, impeach'd, and baffled here ;
 Pierc'd to the soul with slander's venom'd spear ;
 The which no balm can cure but his heart-blood
 Who breath'd this poison."

The King replies—

" Rage must be withstood :
 Give me his gage. Lions make leopards tame."

Norfolk.

" Yea, but not change their spots : take but my shame,
 And I resign my gage. My dear, dear lord,
 The purest treasure mortal times afford,
 Is spotless reputation ; that away,
 Men are but gilded loam, or painted clay.
 Mine honour is my life ; both grow in one.
 Take honour from me, and my life is done :
 Then, dear my liege, mine honour let me try ;
 In that I live, and for that I will die."

King to Bolingbroke.

" Cousin, throw down your gage ; do you begin."

Bolingbroke.

" O God, defend my soul from such foul sin !
 Shall I seem crest-fallen in my father's sight ?
 Or with pale beggar-fear impeach my height
 Before this out-dar'd dastard ? Ere my tongue
 Shall wound mine honour with such feeble wrong,
 Or sound so base a parle, my teeth shall tear
 The slavish motive of recanting fear ;
 And spit it bleeding, in his high disgrace,
 Where shame doth harbour, even in Mowbray's face."

The law might throw impediments in the way, and its letter might speak with a voice of mock thunder ; all was of no avail, while artificial public sentiment was mighty. In some periods, however, legal restraints so far prevailed as to force the hostile private meetings of the English to be held on the sands of Calais.

Thus—

“If we concur in all, write a formal challenge, and bring the sword; meanwhile I make provision of Calais sand to fight upon securely.”—*Albumazar*, vii. 218.

“Gilbert,—This glove I send thee from my hand,
And challenge thee to meet on Calais sand,
On this day month; resolve, I will be there.”

S. Rowland's Good and Bad News, 1622.

“Calais sands were a fitter place for our dispute than Westminster Hall.”—*Hazl. Misc.* iv. p. 8.

Again—

“But his envy is never stirred so much as when gentlemen go over to fight upon Calais sands.”—*Earle's Microc.* xxxiii. p. 90.

“He durst his enemy withstand,
Or at Tergoos, or Calais sand,
And bravely there with sword in hand
Would greet him.”

Dryd. Misc. iii. 334.

But at the present time there is no need for this ruinous and childish pleasure, to be caught only on the alien shores of France. Wormwood Scrubbs ill-favouredly laughs at Calais sands.

“Propelled,” says a late writer, “on the one hand by opinion, and but negatively repelled on the other by legal power, the principle of duel retains its full force; and while holden to be without the pale of law, possesses the most positive law.”*

* British Code of Duel, 1824.

CHAPTER VI.

DUELLING UNNATURAL.—IS NOT A VESTIGE OF ANCIENT PERSONAL MAGISTRACY.—REVENGE NATURAL.—SPELL ON THE MINDS OF MEN.—HIDING THE TRUTH, IF PUBLICLY ADVANTAGEOUS.—JURIES WOULD GIVE DAMAGES FOR CERTAIN OFFENCES, IF DUELLING WERE ABOLISHED.—DUEL DEATH OF CAPITALISTS, PRIME MINISTERS, ETC.

THE practice of duelling is clearly unnatural ; it stands on an artificial foundation and frame-work ; and it may be abrogated by the same artificial means which supports it ; viz. a change of opinion as to its necessity and propriety among a portion of the very small class who are exposed to it, and a firm and associated expression of that improved state of opinion.

It is no doubt natural for a man to resent an affront or injury, by weapons, it may be, in some cases, as well as by words. But the satisfaction of a duel does not propose to consist merely in the natural gratification of passion or revenge ; and the duel cannot justly be esteemed, as at present constituted, a vestige of the ancient personal magistracy, possessing a quasi-legal authority to redress wrong for which the national law has no remedy. It is a nonsensical and puerile, and yet deliberate, permission by the injured party to receive quietly the shot of the aggressor over and above the injury already sustained. It is merely that A, being injured by B, is conventionally held to receive satisfaction by a hostile meeting, arranged in a certain way, although the result should prove infinitely more detrimental to himself than to B. Quite contrary to the rules of equity, whether the injured party shall come best off or not, is avowedly a matter of chance, or

skill of weapon ; nor is the slightest inquiry held necessary as to the right and wrong of the case. As long as the duel was an appeal to Heaven, it had, at least, the show of reason ; as it stands, it is bare of even that shadow.

If an individual has, in point of fact, told a falsehood, and is informed that such is the case, there seems no harm done, and the matter stands recorded as a beacon to prevent others from putting confidence in a man of questionable veracity.

If the party has been unjustly accused of falsehood, and the proof of the injury appear, it is part of human nature that his character will assume a firmer texture and brighter aspect than it did before the aspersion was cast on it, as the sun shines with redoubled pomp when the gloom of a murky atmosphere has broken apart; and the accuser will probably meet with sufficient punishment in the general reprobation which will ensue.

Whatever happens, it is clear that the fighting a duel cannot remove a moral stain from any character ; and if one chance to be injured, it is no true satisfaction, except to a wild, savage, and unenlightened creature, to obtain a shot at his adversary, and still less to have himself put into harm's way. Considered apart from the jaundiced chamber of vision of the duel-exposed class, it is more villanous, base, and atrocious, to shoot at an individual, than to box his ears. Indeed, if the truth were universally told, and were men generally free to speak their minds, a duel following upon a quarrel between two gentlemen is actually, though secretly, considered as neither more nor less than an absurd work of supererogation, having no effect on the real status of the parties, or nature of the

transaction, and which might be omitted without the dreaded result of being sent to Coventry, after all that is said and thought about it. But there is a spell over the minds of the duel-exposed class, so that no man within it dares speak his mind on the subject. Such is the freedom and moral bravery of the duel-exposed class ! Let it be looked at, and let men speak out ; but association and combination alone will enable men to speak out in this case.

If the duel system were abolished, it is not unlikely that juries might be inclined to give higher damages than they would do at present, as the punishment of one gentleman inflicting a hasty blow, or other similar injury, upon another ; because, in that case, the whole bulk and body of the question, in all its bearings, would be held as having come before them. Whereas, under the present system, the point of honour, the sensitive part of such a question, is almost imperceptibly and inadvertently felt as pertaining to another description of tribunal or award than that which a court of law affords.

While upon that part of the subject which treats of the unreasonableness and inexpediency of the duel system, it ought to be borne in mind that few men stand by themselves, isolated and alone, whose sudden and violent demise may not have important consequences on the situation of others. We have seen, in our own time, that this sordid ghost of obsolete superstition has had bone enough to frighten from their propriety even prime ministers of the empire, and induce them to risk the whole tenor and operation of the government of a realm on which the sun never sets, upon the whizz of a pistol bullet. Some, it may be hasty thinkers, may be apt to suppose this circumstance not a bad reason why the duel-exposed class,

in such numerical strength as it possesses, should be excluded from places of public trust altogether ; but let this pass. It is clear that, in a mercantile world, such as ours, the cutting off a respectable capitalist, involved in multifarious and weighty transactions, and on whom, as an important link of a credit chain, an enormous weight of other people's property depends,—the sudden, unexpected sacrifice of such a life, we say, is no trifle. To lose a fine youth in a duel is mournful ; we sigh over his fate, although we know little of him, brought, unhappily, to the earth, like the young poplar, full of the sap and bloom of youth ; but the wide-ranging family desolation that arises from the lopping off an important link of the body politic or mercantile, is what causes orphans to pine, and widows to weep throughout the land ; and makes wise men sit astonished that such an unhallowed piece of puerility as the modern duel should have so long usurped its present extraordinary position.

CHAPTER VII.

DEFENCE OF THE DUEL, THAT IT PROMOTES COURTESY, CONSIDERED.
 —GROUND OF TRUE POLITENESS.—PISTOL-SALOON PRACTITIONERS
 UNDULY EXALTED BY THE DUEL.—DISCOURTESY OF GREAT DUEL-
 LISTS.—OF THE UNITED STATES.—COURTESY OF CLERGYMEN.—
 OF QUAKERS.—LORD CAMELFORD'S RUDENESS.—MR. FOX'S UN-
 COURTEOUS LANGUAGE.—THE TRUE FOUNDATION OF COURTESY.—
 CONCEALMENT OF FALSEHOOD, WHETHER ADVANTAGEOUS.—CHRIS-
 TIANITY THE SOURCE OF MODERN COURTESY.—ANCIENT RUDE-
 NESS.—ILIAD.—CHIVALRY EXISTED BEFORE THE MODERN DUEL.

WHEN the practice of duelling is arraigned, it is somewhat feebly attempted to be defended, on the ground that it is intended to keep, or that it has the effect of keeping, refined society within the

bounds of courtesy and mutual civility. This is a hasty and mistaken excuse, received without examination, rather than a position forming any sound argument in favour of duelling. It is erroneous when judged of as a theory, and no less so when viewed in connexion with facts. Refined and urbane society is such on its own basis ; it needs not so questionable a master of etiquette as the duel. True courtesy is not founded on coercion ; complaisant blandness of manner, obliging civility, and affability of deportment, may be disturbed by such an element of rude and flagitious compulsion ; but the unwelcome intruder cannot be part and parcel of a system where gracious *douceur* naturally reigns. The duel may be unnaturally interwoven in a given state of society, whose general character is that of polish and complaisance ; but it is a coarse crewel intermixed with a tapestry of silk and silver, forming an eye-sore on the face of the otherwise beautiful fabric.

True politeness is based upon a delicate and exquisite perception of what will give pleasure, and avoid annoyance in the daily intercourse of life, and upon an habitually conformable practice. Men of real gentlemanlike feelings avoid coarse, rude, offensive behaviour, not for fear of being shot, but because they know and feel the advantages of demeanour, founded on the principles of complaisance and civility. The man who shuns boisterous, brutal behaviour, because otherwise he shall be pistolled, is not a gentleman in his heart. Such a one will infringe the laws of real courtesy daily, although he may keep on the windy side of the laws of honour. The loss of life is too heavy a price for a true man to pay to be saved from being called a liar from such a character as that. This person would be uni-

versally avoided without any duel laws whatever, and kept in his place by the universal voice of good society. But to have it in their power to compel good men to fight duels, does not draw down strong bullies from an advantageous position, as has sometimes been stated, but raises them factitiously from that vile abasement which is their natural element. And this is a proper answer to those who suggest, in favour of the modern code of honour, "that it makes a rude man answer with his life to any encroachment on civility." On the contrary, it raises what is atrocious and brutal, and places it, by virtue of a conventional dogma, unparalleled for absurdity, on the same platform with courtesy, worth, and real manhood. Nay, it gives the treacherous mysteries of saloon pistol practice and blackguardism an undue advantage over all true excellence and innocence of character. It is not unlikely that gentlemen, bound by an anti-duel pledge, will feel it incumbent on themselves, as men of sense and honesty, to be more than ever guarded against using rude and indecorous language on any occasion whatever; so that there may hence spring up in the nation a new source of courtesy, based upon a fair and proper principle. Such seemed to have been the result in France, if we are to believe Voltaire's history, as we shall see afterwards.

Thus far this defence of duelling viewed as a piece of abstract reasoning. To come to facts. If the practice of duelling tend to promote courtesy, then must the inhabitants of the United States of America excel all the nations of the old continent in that respect, which, although possessing many good qualities, they do not of a truth; and on the same hypothesis, the town of New Orleans, in Louisiana, must stand out in pecu-

liarly fair colours, where duels are said to occur every week ; whereas the rudeness, boisterous, and offensive manners of that spot are proverbial throughout the world.

On the same theory, he who has fought most duels is likely to have attained to supreme excellence in the promotion of civility and complaisance ; whereas, after a man has had two or three hostile encounters in affairs of honour, he is generally avoided and repelled as a nuisance, the duel-exposed class themselves being judges.

It has been frequent matter of remark, among those who observe the manners and customs of nations, that the polite carriage of the Persians, and some other Asiatics, in their daily intercourse, as much excels even that of the French, as the latter excel the English in this particular. Yet duelling is not practised among eastern nations.

To those who have had opportunity of familiar intercourse in quaker families, it is obvious that, with a disregard of certain trivial conventional etiquettes of politeness, they generally practice the essentials of courtesy, and greatly surpass in the daily civilities of intercourse all other classes of British society, except the very highest and refined circles of modish life. Their marked superiority in this respect to masses of the duel-exposed population of the middle classes, proves that their refraining from hostile meetings is not prejudicial to refinement of manners and true politeness.

The emancipation from duel practice enjoyed by ministers of the gospel of all churches has not been found to lead to any special want of complaisance and civility among the well-educated of that class. And the

scenes in parliament, and the tumultuous and rude conduct that frequently takes place in public meetings of the duel-exposed class themselves, seem to weaken the force of any argument founded on the supposed tendency in the duel to promote courtesy. A late celebrated statesman, Charles Fox, was much beloved among his private friends, and even by those who differed from him on public grounds, was considered as one of the blindest and most urbane companions that British life could furnish ; but the following are the expressions of this gentleman towards another, in one of his public speeches, quoted by an author who treats of the subject we have in hand.* His vituperative words towards his political adversary were, “ Ignorance, folly, incapacity, impudence, gross stupidity, despicable and unprincipled, a lump of deformity and disease, corruption and wickedness.” So much for the courtesy generated by duel practice ! But we may proceed a step further, and remark that duelling has been found to tend to provoke breaches of civility in order to exhibit courage. Of Lord Camelford Dr. Millingen remarks :—

“ His public character rendered him a nuisance to society, and whoever did rid the world of such a murderous, and (in matters of blood) unprincipled ruffian, was entitled to public thanks. Priding himself on his superiority in pistol practice, he sought for quarrels on every possible occasion. His dress, more especially in uniform, was such as to excite remark and observation, which he would gladly seize upon to fight a duel. He was even known to treat his horses in the streets of London in the most cruel manner, for the mere purpose of drawing forth some remonstrance or remark, which he could consider as an insult, and justify a murder.”—*Millingen on Duelling*; ii. p. 176.

On the whole, the dogma has been too easily admitted, that the duel has any active, positive influence in creat-

* British Code of Duels, 1824.

ing and keeping up a general style of courtesy ; and it seems very questionable whether it has, after all, on the grand average, any beneficial or universal effect in checking rude retort, or procuring the negation of incivility. At all events, the loss of valuable life is to buy at too high a price any supposed or imagined shadow of benefit it may possess in this respect ; particularly as general national courtesy of deportment is to be attained through very different channels.

It may be admitted that, in a given case, a rude, uncivil man may avoid an act of discourtesy lest he should be called to account ; but the duel is in this case a mere negative preventive of incivility, not the promoter of feelings, sentiments, or demeanour, that tend to national courtesy. The grand, active, positive promotion of urbanity and good breeding arises from a training altogether alien to compulsion of this kind,—by an education into clemency, and into exquisite consideration for the feelings, comfort, and happiness of others in the lesser affairs of human experience ; and when we read of the numerous provocations that arise in the face of the full and free exercise of the duel system, it is evident that this negative and compulsory method of restraining discourtesy has not attained any favourable end ; but has, in reality, entailed on the nation a mode of thinking and acting in matters of demeanour rather unfavourable to general national complaisance than otherwise.

Besides, if the duel has preserved civilization among us from the inroads of brutal vulgarity, then all are or have been barbarians, and rude ruffians, but the duel-exposed class in all ages and nations ; an assertion so wild as to form its own refutation. And it would be a mistake, indeed, to suppose that the polished Athenians

were deficient in good breeding, although their young hero, in the clemency of his patriotism, submitted to the rudeness of his senior, and came forth with that beautiful expression of a heart too full of ardour for the salvation of his country to feel resentment at any breach of manners,—“ Strike, but hear !”

To descend to what may seem the minutiae of this part of our subject, since it must be viewed in every light. Courtesy induces a gentleman to deny himself on various trivial occasions, lest he should excite feelings akin to disgust in others. He is expected, therefore, at least on this side of the channel, not to spit in the fire or on the floor, to scratch the head, or comb the hair in company, raise the feet to the level of the table or chair, admit into a room or carriage a stream of air that may annoy others, pick the teeth, go between persons who are speaking together, talk loud, curse or swear, suggest unpleasant topics, or drink to inebriation ; and this, although some of these practices might be at the time personally agreeable. But the principle of self-denial and self-rejection inherent in this line of conduct is not parallel to the forceful, revengeful, merciless bearing of the duel ; nay, it is its direct contrary.

We must beg the reader's pardon for suggesting some of the foregoing topics ; but the adversaries of our positions have long sheltered the scantiness of their logic in a general and indefinite jargon about national courtesy, and thus we are forced to come to closer quarters with them than we should otherwise have inclined.

To advance from negative to positive complaisance. A gentleman prefers another to the chief seat, to the most convenient situation ; he takes active measures

for the comfort of his guests and visitors, or even of those persons he may meet only casually. He commissions the servants to stir the fire, hand a chair, to take the cloak and hat, or he may perform such and many other trivial kindnesses himself. He uses his friend reverently; he puts himself to trouble in order to accommodate him; he regards his convenience as to dates and places of appointment; adapts himself to his known tastes, suggests such topics and conversation as may be agreeable; and thus, in many ways, exhibits a spirit of blandness and benevolence in comparatively trivial matters. But the principle of active courtesy that induces this course of daily conduct is no ways allied to the revolting and unfriendly element of the modern duel; so that, although it may be admitted, on the one hand, that in a few given cases the fear of being engaged in a hostile meeting may prevent rudeness, yet general national courtesy will never be universally promoted by such unnatural means; and the affirmative asseveration is principally made by hired pleaders in courts of law, who conceive it their duty to advance every thing favourable that can be said for clients placed in dangerous legal circumstances after a fatal rencounter.

To continue the consideration of the point of courtesy a little further. Suppose it be admitted that, in some particular case, A is prevented from charging a fraud or falsehood upon B, from the fear of duel consequences. It does not seem incontrovertible, as we have hinted above, that in all circumstances, and on all occasions, this would be a beneficial result. And some consideration is due to this view of the case. In so far as the truth would thereby be concealed, it would be a much greater evil to society than any good that might accrue from the amount and

item of negative politeness thus obtained, or impoliteness prevented. Any individual consideration, or general system, that tends to withhold important truth from the public, in which it may be deeply concerned, is an element not to be approved of, but condemned. Where despotic governments can effect the crushing and concealing of truth by violent and compulsive means, so far they are enabled to keep up a state of evil, not of good; and if the duel system partake of this character, so far it must participate in the condemnation of the analogous state of things supposed in the case of a tyrannical government.

Although it may be objected that the courtesy of modern European nations is superior to that of the ancient world, yet we are certainly not driven to acknowledge that this has been the result of a duel system erected on society. Has there been no charm in Christianity, as a system, to work this effect? Mercy was scarcely a virtue in ancient times. One is almost continually outraged by the scandalous hardness of heart evinced by the heroes of Homer, and other authors of antiquity. In reading the *Iliad*, we really wince under the infliction of the history of stout middle-aged warriors slaying beautiful boys without the slightest compunction or expression of sorrowing pity; and we do not find that, taking advantage of the cruel odds of physical strength and practised skill meets with any reprobation; nay, the heart of the great poet himself seems, in the narrative, as much composed of relentless steel as the sword of the murderous giant, who is represented as remorselessly cleaving the fair neck of the vanquished stripling.

The Apostle of the Gentiles does not conceal, but openly announces, that the ancient dispensation, which

required an eye for an eye, and a tooth for a tooth, was defective; and in its nature avowedly inferior to that more lovely economy and disposition of things which, with a charm of newest grace, and altogether unexpected bounty, demands that we should love our enemies; and, loading them with good will, and not hate, should, in this angelic manner only, heap coals of fire upon their heads.

But the assertion, that the superior courtesy of modern times is due to the limitation of outrage enforced by the duel system, strikes at an often-repeated apophthegm, which has been also generally received, but which cannot be simultaneously true; viz. that modern complaisance and urbanity are due to the system of chivalry. Now, this system, whatever it may have been, was not coincident with, but preceded the modern duel scheme. Knights, in the chivalrous age, fought not to redress punctilios of honour, but to relieve oppressed ladies; to announce the claims of their mistresses to unrivalled beauty and excellence;* to rescue the widow and orphan; to bring down the power of castled tyrants and diademed villains; to keep the shrine of Christ's sepulchre open to the harmless pilgrim. Points of honour came later, in the period when the Templars and Hospitallers had, in great measure, ceased to stem the infidel's pride. The days of Charlemagne, the days of the Crusades, had all passed before the date of the modern duel-proper commenced. It had quite a separate origin, utterly distinct and disengaged from chivalry, as we have

* See Froissart and other authors on chivalry. Chaucer says,—

“To fight for a lady: Ah! benedicite,
It was a lusty sight for to see.”

already shown. Was the age of chivalry, *par excellence*, the season of courtesy and complaisance, when it was imagined, at least, to be carried to its most romantic height? Then the modern duel has no right to claim a share in the glory of effectuating this state of things; for chivalry was dead, buried, and embalmed in the hearts of poets, long before the modern duel showed its anomalous visage, glaring impiously and undisconcertedly amid the increased light of the sixteenth and following centuries.

When closely examined, therefore, this argument regarding the beneficial effects that duelling has produced on the complaisance of society, will suffer important retrenchment, if it do not wholly melt away once more into the breath of one or two hasty sages, the historian Robertson and others, who first ventured to utter the sentiment. Duelling never was intended to teach men courtesy; it arose out of a state of things to which such a design was alien and foreign; and courtesy and duelling have been coupled together merely because men wanted some shadow of excuse for a practice which it was found could not be conveniently abandoned.

The excuse has been only suggested in an age which has been put on the defensive; it is a mantle thrown on a fetid wound, whose putrid aspect will not bear the fixed gaze of the unskilful, and to which the probe will not be applied by the adept. General, indefinite, vague assertions on moral subjects are easily made, and, when men wish it, are as easily believed. The dogma in question seems akin to that plausible, but false position of Montesquieu's, that national inebriation is simply and universally a matter of climate and latitude; and may be paralleled also in many postulates

and maxims in political and civic economy, regarding the advantage of bounties, monopolies, passive obedience, and so forth, which were current and rife in former centuries, but have been exploded in the further advance of light and knowledge.

CHAPTER VIII.

DEFENCE OF DUEL, AS PROMOTING NATIONAL BRAVERY, CONSIDERED.
 —PROPER METHODS OF USING COURAGE.—MR. FOX AND MR. ADAM'S CASE.—FEMALE ADMIRATION OF COURAGE.—NAPOLEON'S OPINION.—S——'S CASE.—FEMALE INFLUENCE SHOULD BE EMPLOYED.—DE RENTY'S CASE.—QUOTATIONS AS TO COURAGE, FROM CARLYLE, MILLINGEN, AND OTHERS.

It has sometimes been said that duelling affords an opportunity of showing courage not other ways attainable in a land of peace, and in times of tranquillity, and that the practice promotes national bravery. Thus much has also been said of prize-fighting and pugilistic encounters, as if the heroes of the Fives-court were qualified to make better soldiers than the unpugnacious Swiss mountaineers, or Caledonian Highlanders. The ancient Greeks and Romans did not conquer the world by mere physical courage; the Gauls, Germans, and Britons were their equals in that respect. The war-horse, that snuffeth the battle afar off, and is not afraid of the thunder of the captains, is perhaps excelled by less noble creatures in the mere absence of the capacity of fear. A rat is said to be the most dauntless of animals. Constitutional fearlessness is only one element of the character of a brave man; nay, men have performed prodigies of valour, who have, nevertheless, been subject to the natural passion of fear in

a peculiar degree ; but sentiment, reason, and conscience, have overmastered mere passion.

Paley says :—

“ A law of honour having annexed the imputation of cowardice to patience under an affront, challenges are given and accepted with no other view than to prevent or wipe off this suspicion.”—
P. iii. c. 9.

It is probable that four-fifths of those who descend to the duel-field, go reluctantly. They advance only on the supposition that they would be thrown out of society if they failed in thus attempting to show a contempt of death. Cowardice here struggles for the mastery, and in the large majority of cases proves victorious : and the work of death proceeds, goaded on by a more potent apprehension than mere fear of physical consequences, and amid corporeal nervousness, countervailed by a yet more influential exponent of the passion of terror, but from an opposite direction.

If people would take the trouble of looking into the case, there are to be found less objectionable modes of making use of the attribute of courage than in worthless and sinful duel practice. When there is a proper call, let men address public meetings in high and beneficial debate, in cases where there may exist a risk of a furious and overwhelming populace tumultuously rising and bringing on circumstances of unusual peril ; or let intrepidity be displayed in saving life from the casualties of fire and water, or from other dangerous emergencies ; or in taming unruly animals ; or in venturing into allowed circumstances of peril to promote science, or other ways advance the welfare of mankind ; or in bringing offenders against mercy and equity to condign punish-

ment, and so forth. It being understood that a reckless throwing away of life is never truly desirable in any case, nor the mere gratification of vanity by the exhibition of aimless bravado.

Even Saviolo is compelled to make the following admission :—

“ God,” says he, “ created man naked, without any thing naturally given us wherewith to offend and hurt ; whereas other creatures have horns, claws, teeth, poison. We were created that we might live in peace. The children of the devil were the inventors of weapons, the murderer from the beginning.”

This mere profusion of human life, in order to show at how small a price we value it, is condemned even by those who avowedly defend the duel system. The statesman, Charles Fox, whose hard words against an adversary have been quoted, being engaged in a duel on account of some unguarded and unpurposed expressions, allowed the affair to go on till two shots had been exchanged ; and then only declared the questioned words he had used were not intended as a personal affront.

In commenting on this conduct, the Author of the British Code of Duelling censures it severely, and calls it “ the mockery of a duel.” But, after all, the transaction contained in itself the amount and sum of the whole system of modern duel, which is, in the general, neither a mode of revenge and satisfaction, or a scheme to improve national uncourtesy, but a snare, whose spell lies in the supposed necessity of showing a contempt of death. Various cases are recorded by Millingen, where, after shots had been exchanged, individuals declared they were then willing to admit that they had not intended to give offence, or that they themselves had been in the wrong. It

seems clear, in the noted case of Lord Camelford, that there was no call there whatever, from the laws of honour, to enforce a hostile meeting; and the sole reason which induced the unfortunate peer to meet his adversary, was because of Captain Best's reputation as a pistol firer; and lest he should have been thought to have quailed to that circumstance.

It has, in reference to this point, been stated, that a great difficulty would arise to the suppression of duelling, since the quality of physical courage is not only admired among men, but is said to be considered by the other sex as a pre-eminent qualification, it being that faculty in man that best balances the weakness of woman, and offers the prop and succour most necessary to the protection of female innocence and imbecility. We quarrel not with this award. Courage and fortitude are valuable qualities: but a man may possess them in a pre-eminent degree, and yet fear to fight a duel. It was said of one noted for reverence and awe of the Almighty, that "he never feared the face of man."*

It may be stated, however, that, in the present condition of society, where law and police abound on every hand, female weakness will be best protected by man in the exertion of moral courage, in defending woman by those means which are more effectual in present circumstances than the highest exertions of physical skill and force. And besides, although a wise man may make a point of refusing duels, he may at the same time be a person of a resolute mind and powerful arm, whom it might be well not to provoke to a personal encounter; for it is not at all

* The earl of Lindsay apud John Knox,

a proved case, that that man's intrepidity can be at all times depended on who stands fire in a duel.

" Napoleon was frequently heard to say, that he never could place any dependence upon a duellist in battle, and that Lautour Mauburg, the bravest of the brave, had never drawn his sword in a private quarrel. Folard, the celebrated French tactician, observed, that in his time, duellists were in great vogue, but that they were the first to flee in moments of danger."—*Millingen*, i. p. 239.

But even in a somewhat more lawless state of society than the present, we are of opinion that a distressed lady might have found, for example, some of the stern, strict captains of Cromwell's dragoons to be fully as stalwart a tower of protection, in an emergency calling for physical force, as any of the dissolute and duel-fighting heroes who were put to flight on Naseby's field; and that, even in more peaceful days, it would have been just as safe for a woman to trust in the tried probity and courage of Admiral Gambier, Colonel Blackadder, or Colonel Gardiner, as in the quasi-bravery of the poor minion of fashion, who inwardly shudders while he takes his pistols from their case; or, in the mean and tiger-like heroism of the ruffian, who descends to the unwarranted field of blood, drilled and instructed to snuff a candle at fifteen paces.

We know of a gallant and religious man, who had often shown courage approaching to the heroic in times of trial and danger. On a certain crisis, a person fell from the stern of a ship into deep water, and sank immediately. The gentleman in question, with little hesitation, sprang off the quay immediately above the place, and by great exertions got down twelve feet below the surface, but missed his aim, and having lost breath was obliged to come up again to the open

air : he dived again to the same depth, but was again unsuccessful. The attempt was made in the presence of a multitude of spectators, who could give neither counsel nor assistance. He went down a third time, amid the astonishment and silent approbation of the crowd, and prevailed in fetching up the sufferer, who was eventually restored to life. This brave and modest man ran to his home immediately to change his clothes. But we have been informed, by a very intimate friend of his, that, before he shifted, he fell on his knees, and prayed the Eternal that the good will and acclaims of the people upon this fortunate occasion, might not have the effect of creating and fanning vain glory in his heart. In a time of real danger we should conceive that a man of this mettle might be fully as protective a shelter as some that fight duels.

But these considerations may show, that, in the attempt to abolish duel practice in Europe, woman has no silent part to act. More depends on her opinion in this matter than the other sex would be willing openly to allow. The author is free to admit, that, in conversing successively on the general subject with wise and intelligent men, a portion of them spontaneously fell into very serious consideration of the influence in the matter of the supposed opinion of the other sex with young men of the duel-exposed class.

Do women of sense really believe that their highest interests are most safe with men that are afraid to refuse a duel? If not, let them speak out ; for assuredly the general female opinion is conceived to be on the other side, and may be considered as so understood and recorded. Let mothers, sisters, and wives look into this subject, and be advised that they may,

perhaps, be accountable for a protracted and guilty silence.

Dr. Millingen states the following case :—

“During the sixteenth century, Monsieur de Renty, a young officer, having been grievously offended, submitted the case to the decision of his generals, who decided it in his favour; but his opponent insisted upon a personal meeting, and sent him a challenge. De Renty stated that he could not accept the challenge, since God and the king had forbidden it; that he had no fear of the person who insulted him, but feared God, and dreaded to offend him. His adversary, accompanied by a second, sought him, and attacked him, attended only by a servant. De Renty, in his defence, wounded them both severely, and, assisted by his servant, carried them to his quarters, where their wounds were dressed. De Renty never afterwards adverted to the subject, even to the servant who had been present at the affair.”—*Millingen*, ii. p. 131.

Before closing this part of the subject, we shall make a few quotations, tending to give the virtue of courage its proper place in human economy.

St. Ambrose remarks :—

“Non in viribus corporis et lacertis tantummodo fortitudinis gloria est, sed magis virtute animi. Jure, ea fortitudo vocatur, quando unusquisque seipsum vincit, iram continet, nullis illecebris emollitur atque inflectitur; non adversis perturbatur, non extollitur secundis.”

Captain Clarke, in his “Home Thrust at Duelling,”* observes—

“When courage is made subservient to the purposes of ungoverned passion and revenge, it becomes wicked and detestable.
* * * The unnatural duellist takes part with the common enemy, and helps to weaken the government of which he is unworthily a member. * * The world has been so miserably deluded, as to tax the generous virtue of meekness with cowardice and unmanly baseness of spirit.”

* London, 1753, p. 12, 17.

"The word *manly* is often shamefully perverted to denote such exertions as depend on those faculties which the lower order of irrational beings possess, in common with, nay, in which they, in many instances, even greatly excel us."

The following answer from an officer of the guards to one who had called him out, is recorded by Millingen, i. p. 57 :—

"Sir,—I reckon it my peculiar happiness that I can produce the officers and soldiers who witnessed my behaviour at Fontenoy as evidence of my courage. You may endeavour, if you please, to propagate my refusing your challenge, and brand me with cowardice; but I am fully convinced that nobody will believe me guilty, and every one will see that you are malicious. The cause in which we quarreled was a trifle; the blood of a soldier should be reserved for nobler purposes."

Dr. Millingen records, vol. i. p. 19, that—

"Christian IV. king of Denmark, answered a defiance of Charles IX. of Sweden, by strongly advising him to take a dose of hellebore; and Charles Gustavus, when similarly circumstanced with Frederic of Denmark, simply replied, that he only fought in good company. In our days Gustavus IV. challenged Napoleon, and the only reply he received from the French Emperor is said to have been, that he would send him a fencing master, as a plenipotentiary, with whom he might arrange the proceeding."

In the outset of his essay, Dr. Millingen makes the following reflection :—

"While calmly perusing the annals of duelling, we cannot but be amazed when we behold, in the present day of pretended intellectual perfection, this practice adopted in a society which prides itself upon its boasted high state of civilization. * * * The very origin of duelling should make us blush at its permanency, springing from the darkest eras of barbarism." He calls it elsewhere an "execrable relic of barbarism;" and adds, that "the advantage that may arise from chronicling, in all the hideous details, such scenes of blood and turbulence, may lead us to come to a just conclusion." He states that "it arose from an association of brute courage with superstition of the most degrading nature."

Upon the fortitude or valour of the duellist, an eminent modern writes as follow :—

“ The courage that can go forth, once and away to Chalk Farm, and have itself shot, and snuffed out, with decency, is nowise wholly what we mean here. Such courage we indeed esteem an exceeding small matter, capable of co-existing with a life full of falsehood, feebleness, poltroonery, and despicability. Nay, oftener it is cowardice rather that produces the result : for consider ; is the Chalk Farm pistoler inspired with any reasonable belief and determination ; or is he hounded on by haggard indefinable fear,—how he will be cut at public places, and ‘ plucked geese of the neighbourhood will wag their tongues at him, a plucked goose ?’ If he go, then, and be shot without shrieking, or audible uproar, it is well for him : nevertheless there is nothing amazing in it ; courage to manage all this has not perhaps been denied to any man, or to any woman. Thus, do not recruiting sergeants drum through the streets of manufacturing towns, and collect ragged losels enough ; every one of whom, if once dressed in red, and trained a little, will receive fire cheerfully for the small sum of one shilling per diem, and have the soul blown out of him at last, with perfect propriety. The courage that dares only die, is on the whole no sublime affair ; necessary indeed, yet universal ; pitiful when it begins to parade itself. On this globe of ours, there are some thirty-six persons that manifest it, seldom with the smallest failure, during every second of time. Nay, look at Newgate : do not the offscourings of creation when condemned to the gallows, as if they were not men, but vermin, walk thither with decency, and even to the scowls and hootings of the whole universe give their stern good night in silence. What is to be undergone only once, we may undergo ; what must be, comes almost of its own accord. Considered as a duellist, what a poor figure does the fiercest Irish whiskerando make, compared with any English game cock, such as you may buy for fifteen pence !”—*Carlyle's Essays*.

CHAPTER IX.

THE REMEDY LIES IN NEGATIVE ASSOCIATION.—THE THEORY THEREOF.

It is now proper that we should bring this subject towards its conclusion, by stating what we conceive a remedy for this national error, and by submitting a scheme for this purpose founded on three points ; first, upon a general theory, conceived to be applicable in fair reasoning and connexion to the case in hand ; second, upon the fact of analogous erroneous practices having been abrogated by such a scheme ; and, lastly, on the fact of the duel itself having actually been abolished by this means in some national instances.

In regard to general theory, the author is here forced to advert to a late publication of his own, already quoted, entitled, “The Universal Tendency to Association in Mankind,” in which fifty-four different species of association are analyzed and illustrated ; and the following observations are made in reference to combination for *negative*, in contradistinction to that for positive purposes, pp. 165, 167 :—

“I may here take occasion to notice that, in my humble opinion, there has lately appeared in the world a very important new element of joint action, which has scarcely till now been evolved and put into use, and which is more of a negative than of a positive nature, and may therefore be denominated, for want of a better term, ‘Negative Association ;’ [or, as being constituted for negative purposes, the Association of Negation.]

“The principal instance of these novel combinations is that of the associations begun in America, and now widely extended through all corners of the globe, for the purpose of promoting

temperance. It is believed that no proposal has been received in our times with such universal disapprobation as Temperance Association, and that none has had, on trial, more unqualified success. The method of operation in these societies, in holding meetings, pleading their cause, procuring funds, is much the same as that of others, viz. of a positive *and active nature*; but the pledge or badge of association is negative; it proposes not to *do*, but purposely *to omit the doing of*, a particular act; passivity, in a certain sense, or neutrality, or the refraining from a usual action, constitutes membership. Hence, silence, or omission, or non-performance, becomes a mighty agency, which, as if contrary to its nature, speaks aloud, enforces, persuades, influences millions of minds and purposes, and that in one of the most desperate cases of self-denial that the human body or soul is capable of. We do not say that there have appeared no instances of negative association in the world till the arrival of the American Temperance Societies; for, it must be admitted, that, from the case of the Rechabites downwards, there have been occasional instances even of temperance association itself; but the principle has only been fully and generally acted upon in present times.

“ Seeing, then, we have thus a new element furnished for the adjustment and guidance of mankind, as a mechanical power of association, it becomes not only a curious but an important inquiry, whether the *negative method* could not be employed to other purposes, besides the cure of national intemperance; and whether other great national sins or improprieties might not also give way to this new plan of dealing. It might be an interesting discussion how far the negative method might be effectual to deliver the land from the pests of duelling, prize and cock-fighting, and other practices which may be branded as sinful, or questioned as inexpedient.

“ Those who consider this point will probably perceive that the operation of gradual improvement in national manners takes place by much the same process as we have described negative association to work. When, in the course of civilization and refinement, a nation desists from and neglects its grosser and more barbarous vices, it is by a universal and progressive abandonment of the practices in question. But negative association may obtain this miraculous effect by a much shorter course; and, therefore, presents to the use of the philanthropist a machine of a glorious and transcendent nature. Instead of waiting for centuries of edu-

cation and enlightenment to achieve a great ameliorating purpose, it seems attainable, by negative association, in ten or twenty years, I venture to think that this topic is well worthy the attention of the benevolent and practical metaphysician."

So much at present on the general theory.

CHAPTER X.

PROPOSED ANTI-DUEL PLEDGE.—ANALOGY OF DRINKING-USAGES.—
CENSURE OF DUELLING BY ALL WRITERS.

THE reader will readily perceive that a general association of gentlemen in the duel-exposed rank, against duelling, effected by the adoption of a simple pledge,* or engagement against the practice, is the scheme which the author would now propose. And, passing from any further remarks on the theory of human association, (for which he begs to refer to the volume quoted,) he proceeds to state some *analogous* facts, which have come under his own eye in the course of twelve years' experience, in procuring the abrogation of drinking etiquettes and usages among the working and middle classes in Great Britain.

And here, again, the writer is necessitated, from the circumstances of the subject, to refer to another work of his own, entitled the "Philosophy of Artificial and Compulsory Drinking-USages in Great Britain."† On

* Proposed form of pledge :—"We, the undersigned, unite in a public protest against the practice of duelling, and do hereby declare that we will neither send nor accept a challenge to fight ; and that we will not, in any way, be accessory to the anti-Christian practice on the part of other persons."

† Houlston and Stoneman, 65, Paternoster-row, 1839. 1 vol. 12mo.

looking into this curious and not unimportant subject, it will be found that there exists in this country an artificial and conventional connexion between strong drink and courtesy, and, in many cases, between liquor and business-etiquette, unknown among other European nations. It will also be found that many of the drink-usages of Great Britain *involve a point of honour*; and that non-compliance with a plurality of the drink-fines and customs subjects a workman to the same loss of caste and privilege among his equals, as the gentleman in the duel-exposed class fears to incur in case he should, if challenged, shun coming into the field.

The fashions, etiquettes, and practices referred to in drinking-usage have, in this country, been lately most successfully met by the Association of Negation; and have, in consequence, given way in a multitude of encouraging instances, and are in process of being abrogated by this means throughout the country. It has been found that, although one person in a workshop, or factory, could not easily make head by himself against a drink-usage, yet the combination of even a few could effect its general discontinuance and total abrogation. And the reader is most earnestly entreated to remark, that the experience of the author in this analogous affair is, that *a combination of the whole men of a factory, or workshop, has not been found necessary*, in order to abolish a drink-usage, or a series of these; but that the association of ten per hundred of the artisans has been found, in a crowd of cases, quite sufficient.

Now, the principle of the combination that has thus been successfully and extensively employed to do away drink-footings (which are strictly debts of honour) in the workshops and factories, has been

that of omission, or negation, rather than that of forcible suppression.

The constitution of a conventional connexion between the use of alcoholic beverages and etiquette, or courtesy, is equally artificial in its nature as the factitious conjunction between duel practice and the adjudgment and decision of differences among friends and acquaintance. These virtual alliances, or combinations, have been made by art, and are artificially upheld ; neither have they any natural support in the constitution of man. They may, with the utmost facility, be changed and abolished by the same authority that holds them up, *provided that authority were interposed*. The public sentiment that sustains both being altered, the practice, usage, or fashion, would come to the ground. An English person of the middle class connects courtesy with drinking of healths. This custom is nearly obsolete now among the more exclusive and highest-bred circles. The practice seems at the present period almost unknown in most parts of the European continent. Everything on such points depends on public fashion, mode, and sentiment. A Frenchman asks why we do not eat healths in England as well as drink them ? An Arab does not connect courtesy with wine ; he, probably, would not receive an alcoholic courtesy, however well and kindly intended. A religious man in Great Britain forgives an injury, or settles it by law or arbitration. A gentleman in the duel-exposed class is scarcely satisfied without being winged, or shot through the ear. All the artificial wine, spirit, and beer-courtesies have, in masses of society, lately given way to extensive negative association, instituted for the purpose of abolishing them. A mighty difficulty

and obstacle which the British Temperance Societies have had to deal with—perhaps the most impracticable in the list—has been the conventional connexion, factitiously established in this country between liquor and etiquette, or courtesy. A point of honour is involved both in liquor-etiquette and in the circumstances which lead to duels. A mechanic who refuses to conform to the scores of drink-footings and drink-etiquettes, conventionally established (nobody knows how) by the rules of his trade, is looked upon as mean, paltry, and pitiful; he is sent to Coventry, and is considered as out of the pale of kindness and protection, and may be maltreated by all other workmen at their pleasure. None dare assist him in his work; his tools are secretly gapped and notched; his clothes dirtied and spoiled; and, in some cases, carried by his shopmates to the pawnshop; and, if all this do not cause compliance with the drink-usage, a general strike of the workmen frequently takes place, to force the master or employer to drive the nonconformist from the workshop. This is the general drink-law in the three kingdoms; a system unparalleled in Europe for tyranny, cruelty, and pernicious consequences. Yet this iron-system is giving way in all directions to the simple combination of the determined few, among the inconstant and wavering many.

But, in regard to duelling, gentlemen in the duel-exposed class are in a parallel state of slavery.

“If a gentleman,” says the author of the *British Code of Duelling*, “evade a justifiable call, he necessarily puts himself without the pale of honour, and a notification of the fact to honourable society produces his expulsion from it, which has been called ‘sending to Coventry.’”

Now, it is submitted, that, although the two examples which we have stated—the one the case of a work-

ing man, and the other that of a gentleman—be not absolutely identical; yet they are clearly and strictly analogous. Both parties are the victims of artificial sentiment. The same means that has emancipated the one, will assuredly disenthral the other. As regards association, combination, or confederacy, and its elements, principles, operation, and effects; man is the same in all stations of society, in all conditions, and all the world over. Association is all-powerful to suppress whatever is a mere factitious, artificial framework; founded on no perpetual and eternal element of human nature. And the case of duelling is artificial and unnatural, and one on which no man, in point of fact, can seriously look without disapprobation. The writer has been surprised at the censure of the practice expressed by every one almost of the crowd of authors who have handled pen on the subject within a century. David Hume, the historian, says:—

“Nothing surely can be more absurd and barbarous than the practice.”—*Hume's Essays*.

M. Antonio Massa di Galere, in his work “*Contra l' uso del Duello*,” heads his second chapter thus:—

“Quanto sia la fierezza e bestialita del Duello detestabile e abominevole.”

Montagu says:—

“There is no one [case] where the Prince of Darkness triumphs more over human nature.”—*Devoute Essays*.

Paley says:—

“The law of honour is in most instances favourable to the licentious indulgence of the natural passions * * * and lays no stress upon the opposite virtues.”—*Moral Phil.* b. i. c. 2.

Again—

“If unauthorized laws of honour be allowed to create exceptions to divine prohibitions, there is an end of all morality.”—*Ib.* b. iii. c. 9.

Locke says :—

“ The challenging and fighting with a man * * * when considered in relation to the law of God, will deserve the name of sin.”—*Locke on the Understanding*, b. ii. c. 28.

Authors, therefore, of every grade of moral and religious sentiment, seem to concur in a universal censure of this practice. And we could conceive the case of a wise neutral stranger reviewing our customs. He would hear that a small fractional portion of our inhabitants held principles thus at once childish and diabolical ; and that they freely defended these principles in conversation, acted upon them when opportunity offered, and had their whole code of sentiment and feeling adjusted in the train of the deleterious mental association which these elements involve. Such an one as we have supposed, would doubtless, in reflecting on this subject, be inclined to expect that the whole of this detestable caste would be driven out of the pale of human alliance, and watched by the rest of the citizens, as dangerous reptiles are observed, lest they should injure life or limb. But surprised surely he would be, to find that this indulged band of destructives were those appointed by the constitution of things in this land to compose the superior order in the state. And that out of its duel-exposed ranks, the officers of the army and navy, the judges, senators, and even, in some cases, the teachers of religion, were selected and put into office for the guidance and government of all other orders in the community : and this in the face of a prodigious and apparently omnipotent majority, including the portion most illustrious for worth and piety, possessing minds and views quite unbiassed, and even at variance with such dangerous grounds of action as the so-called laws of honour involve.

CHAPTER XI.

SUPPRESSION OF DUELLING IN FRANCE.—FRENCH PLEDGE.—ENFORCEMENT OF TEMPERANCE LAW ASSISTED BY ASSOCIATION IN AMERICA.—BONAPARTEAN REGIMENT.—VIRTUAL ASSOCIATIONS EXIST IN SOCIETY.—THE DUEL-EXPOSED CLASS SUCH.—PLEDGE NOT A CLOAK FOR MORAL COWARDICE.

WE have stated that the scheme proposed to suppress duelling in this country, is founded on the laws of association, as these operate upon human life and character: and we have remarked some notable instances in our own times, when analogous etiquettes to those of the rules of honour have been suppressed by means of association. We now proceed to show examples of the practice of duelling itself being *actually put down* by this means.

In considering the subject, and perusing some of the multifarious works that have been written upon it, the author found it stated, by a variety of later writers on the topic, that the only period when any suspension had taken place in modern duel practice, during the 300 years in which it has existed, was in France, during the reign of Louis XIV. He was somewhat struck with this point of history, and, on searching for such a difference of result, at first met with nothing to distinguish the means used in that king's reign from those of any other. There were, doubtless, royal edicts against the practice; but there had been abundance of such in former reigns, as well as in most other European states, including even the small communities of Italy; and all this without any essential consequence. On further investigation, however, the following historical facts emerged, which, in

his predisposed state of mind, it will be allowed were fitted to strike the writer with great force and interest :

It appears that, in the previous king's reign, the laws against duelling had been renewed ; but, nevertheless, this did not prevent a very sanguinary duel taking place in the minority of Louis XIV. between the dukes of Beaufort and Nemours, and their friends, when several individuals of high rank and influence were sacrificed. We must, to understand this case, remember that the kingdom of France was, at this period, a nearly despotic monarchy ; and that, in the extreme minority of the king, then five years of age, the government of the empire rested on the principal nobility. The whole French nation seem to have been so shocked and alarmed with this catastrophe, and the consequent critical state of the kingdom, that the result was a general voluntary association of the nobility and gentry, including the marshals of France, to refuse all duelling.

Here, then, is the key to the whole mystery. We have above shown the inefficacy, in point of fact, of all European legislation to suppress duelling ; and the natural insufficiency of such means, directed against that which is apart from, and paramount to all law. But the grand remedy was here applied, and with success. For a full proof of the adequacy of the measure, I must refer to the original memoirs of the time ; but the following may be here noticed :—Houssaie, *Mémoires Historiques*, vol. ii. p. 259, says—

“ That in the beginning of the reign of Louis XIII. of France, the first news inquired after every morning, when the people met in the streets or public places, were, ordinarily, Who has fought yesterday ? And in the afternoon, Do you know who has fought this morning ? ”

Voltaire, speaking of the manners and genius of the age preceding the reign of Louis XIV. says—

“Almost every individual breathed nothing but the spirit of rage and duelling. This gothic barbarity, which had been formerly authorized by the kings themselves, and which was become the character of the nation, contributed as much as the domestic and foreign wars to depopulate the kingdom ; and it will not be saying too much to affirm, that, in the course of twenty years, of which ten were embroiled by wars, more Frenchmen were killed by the hands of one another than by their enemies.”*

But, during the reign of Louis XIV, a change had taken place.

That prince, in an edict dated August, 1679, alludes to the benefits that had accrued by the steps adopted to suppress duels in France, which seems at least of the nature of *primâ facie* evidence on the subject. In a circulatory letter by the governors of the hospital of Paris, dated in September, 1657, they remark as follows :—

“It is now a long time since duels have molested France.”

Mercier, at a still later period, in his *Tableaux de Paris*, observes—

“Comparatively speaking, duels are now almost unknown among us. Gentlemen do not any longer think it necessary to fight, when they are not of the same opinion. This inconceivable phrensy is abated *without the influence of the legislature*. We are not less respected in society, *but we are more free in words*. The military, more susceptible than others, yet bear with contradiction.”

Voltaire, in his “Age of Louis,” above-quoted, observes—

“L’abolition des duels fut un des plus grands services rendus à la patrie.”

And again, proving that the good effects were not confined to France, he says—

* Voltaire, Hist. Age Louis XIV. vol. i. chap. 1.

“ Il y a dans l’Europe cent fois moins de duels aujourd’hui que du temps de Louis XIII.”

Voltaire, in the same work, remarks of the state of manners in France at the time :—

“ Les mœurs s’adoucirent, sans faire tort au courage.”

But there is extant a special “ Account of the Abolition of Duelling in France,” translated from the French, and published twice in London; for the last time in 1713. And an English writer, perfectly favourable to the practice of duelling, in commenting upon the edict of Louis XIV., dated in 1679, remarks :—

“ Yet, doubtless, it would have been as nugatory as all former ones, had not the king *and his nobility* practically enforced its obligation, and given it stability, by entering into a solemn agreement that they would never fight a duel on any pretence whatever.”*

Dr. Charles Moore also, in his Treatise on Duelling, London, 1790, vol. ii. p. 236, says—

“ Two points seem more especially to have contributed to give stability to this edict, viz. the solemn agreement entered into by so many of the principal nobility and gentry of the kingdom, and the firmness of the king.”

Another late author observes—

“ The following circumstance is worthy of being imitated by ourselves :—Several gentlemen of distinction in France, lamenting the deplorable progress of duelling, subscribed to a public declaration, in which they solemnly protested to refuse all kinds of challenges, and never to fight duels. . . . It must not be considered that this relates merely to a curious incident in the history of other times. . . . If some great and good minds, who are always independent of the prejudices of their age, would now imitate the example of those persons whose declaration we have noticed, the public tranquillity would be less frequently disturbed, and our domestic felicities would preserve a stability, which, while this fatal practice is prevalent, they never can know.”

— *Curiosities of Literature*, vol. ii. p. 484.

* The Duellist, London, 1822.

The following is a translated copy of the foresaid remarkable document :—

“ The subsigned, by the present writing, make a public declaration and solemn protestation of refusing all kinds of challenges, and of not fighting a duel on any occasion whatsoever ; and of rendering all kind of testimony of the detestation they have of duels, as a thing wholly contrary to reason, to the welfare and the laws of the state, and inconsistent with salvation and the Christian religion ; though without renouncing the right of repelling, by all lawful means, any injuries that shall be offered to them, according as their profession and birth shall oblige them to it, being always ready, on their parts, to give with sincerity a right understanding to those who shall conceive themselves to have some cause of a resentment against them, and resolving not to give occasion to any man.”

The above declaration, or pledge, was signed by many of the principal nobility, and formed a grand barrier and opponent to the general duel system in France, which it seems to have for a time eradicated.

Dr. Millingen, the latest English writer on the subject of duels, though not apparently disposed to give so much credit to Louis XIV. as author of a complete or perfect discontinuance of duelling in France, as has been done by Voltaire, Crequi, Massi, Mercier, and other writers, is yet of opinion—

“ That it must certainly be acknowledged that duelling was discountenanced during the reign of this prince, and was much less frequent than under his predecessors.”—*Millingen*, vol. i. p. 174.

Indeed, so far from Louis's personal exertions having been used to suppress the system, we are told in a journal of the times—

“ That the king, although jealous of his authority, was not sorry at heart when he saw his nobles punctilious on matters of honour.”—*Millingen*, vol. i. p. 161.

But this remark only discovers the energy of the private voluntary anti-duel association, which derived little assistance from the king's personal character.

Dr. M. further mentions that—

“It is certain, as Voltaire has justly observed, many disputes, which, at other periods, must have led to hostile meetings, were settled during this reign without bloodshed.”

And he instances a quarrel between the dukes of Luxembourg and Richelieu, respecting precedence ; and a dispute between the grand prior of Vendome and the Prince of Conti.

While Millingen notices 172 British duels in the reign of George III., and that 4,000 gentlemen were slain in duels in France in the reign of Henry IV., he states, if I am right, besides the Beaufort and Nemours encounter, only six hostile meetings, as having been held in France in Louis XIV.'s long reign ; and one of these actually took place, not in France, but in Belgium, while another seems to have been forced on by the artifices of a woman, not by the general usage of the time ; and the actors in some of the others were severely punished by law.

If it be said that much of the success that occurred at that time in this matter must be laid to the account of the personal character of Louis, and, moreover, to the legal enactments that were promulged, and the anathemas of the clergy directed against the practice, it may be replied, that all these, and yet stronger, had been fulminated often before without effect ; and the king was a minor during a part of the anti-duel period, so that his personal views could then at least have slender efficacy on the case. But the voluntary association having so far altered public opinion on the subject of the redress of points and punctilios of honour, there

was no occasion for the law to interfere at all in the matter.

An analogous fact, bearing on this point, may be noticed. The laws of various states of the North American Union, so far as the letter goes, have been from time immemorial very stringent and severe as regards the crime of drunkenness, and upon the sale of strong drink during Sundays, and as respects licence for public houses and otherwise. These statutes are said to have been twenty years ago a mere dead letter. No judge put them in force, or could, in the then existing state of public feeling and practice. When the transatlantic temperance societies came into operation, they gradually changed public opinion on this topic. As the alteration made progress, the magistrates throughout the land began gradually to re-inforce the laws against drunkenness : till at last, when the Asiatic cholera, some years ago, made its appearance in America, the judges absolutely shut up every public house door, throughout extensive districts ; a stretch of power that could not have been exercised in this country.

Now, if the opinion of the duel-exposed class, or a sufficient portion of it, shall be altered, then a similar strength will be afforded to the existing laws, and a corresponding alacrity in the judicial executive to put them into execution.

We are not prepared at the present moment to state how long the emancipation from the duel system continued in France ; and what is its present state. We have heard of the case of one regiment in Bonaparte's army, where duel practice was suppressed in a similar way to what we have stated above ; the full particulars are not yet in our hands. We believe that

if the matter were inquired into, many instances of successful association on the point would be brought under public notice.

What is proposed, therefore, is an association among the duel-exposed rank, adopting a simple pledge of personal refusal, or desisting from the practice of duelling. We have given the theory on which such a combination would be found successful ; we have demonstrated that such a confederacy prevailed in analogous cases ; and, lastly, that it proved quite effectual in the case of duelling itself.

Those who have not attended very particularly to the elements of human association, are not aware that there exists in many of the actual phenomena and realities of human nature, virtual association, although it may lack the outward framework and show of it. We have shown this elsewhere :* association in order to be defeated must be met by counter-association ; we affirm that the duel-exposed class in this country, are in effect *an association*. If it be asked, where are their rules and regulations ? we answer, that the codes of honour and duelling act as such. It is admitted that there has been no general or national act, erecting the duel-exposed class into a regular society ; but they stand, nevertheless, as a confederacy, or combination, sufficiently arranged and bound together as to present a strong phalanx of resistance to opposition. The members of this association hold joint opinions ; they separate themselves from other classes ; they follow united measures ; they expel from their membership ; they act, think, and say, in their peculiar department, as other leagued confederacies are in use to do. No

* Essay on Association.

individual can make head, in the general case, against such an alliance as this. It will, by the very laws of association, prove too strong for single parties to cope with : it must be met by a counter-association ; it must be assailed and grappled with ; words or argument alone will not suffice : something else must be brought to bear upon it ; and this is negative association, which will have all the power of a positive suppression. Some persons, unwilling to subject themselves to the ridicule and obloquy that might at first attach to association of the description intended, will assume an air of lofty and insulted moral feeling, and reply thus : The pledge that is proposed is a mere cloak for moral cowardice ; I would refuse a duel on higher principle than engagement to man. But if association in this case will really confer power, and be effectual, why should it be refused ? The higher principle here spoken of has hitherto proved insufficient, and the measure proposed has been demonstrated as equal to effect the purpose.

If this dignified person, we have imagined, does not require the mechanical assistance of associated engagement to prop his own strength, why will he refuse it to others ? why will he not, rather, by his example, encourage the weaker vessels to a combination that will assuredly give them the victory ? But perhaps the basis of this argument will be found, upon inquiry, to be a foundation of mere human pride ; or a skilful but selfish excuse to get quit of the question of assisting in this cause altogether. No weight ought to be attributed to mock elevation and magniloquence.

But to return ; such counter-association as has been suggested, religious men of the duel-exposed rank

might be first expected to join : then men of a somewhat high moral principle. After that, a few individuals, who might at first waver and halt, lest their character for courage should suffer ; but who, encouraged by prior entrance of members, would be induced to pass the rubicon ; others would join, being countenanced, supported, emboldened by those who went before. *It would be by no means necessary to perfect success that the total duel-exposed class should join.* Public opinion would, by degrees, strengthen on the side of truth, and, by the blessing of God, whose work this is, the pest of duelling would cease from all lands.

CHAPTER XII.

ANTI-DUEL ASSOCIATION OUGHT NOT TO ACT AS PUBLIC PROSECUTOR.—
COURTS OF HONOUR NEEDLESS.—LORD BACON AND LORD ORRERY'S
OPINIONS.

WE may here attend for a moment to two matters of detail. It may be asked, would a simple pledge to refuse duels be sufficient ? Should it not be coupled with an agreement to assist in bringing all duellists to condign punishment ? It may be sufficient reply to this suggestion, that such a bond would involve any association in a complication of business and expense that might be quite inexpedient ; besides, it would give the society itself an aspect of blood and revenge which would be contrary to its character. If such an office as public accuser were imposed upon the supposed association, a member might be forced to assist in bringing his own son, father, brother, or friend to the gallows. In the case of the ancient

French combination quoted, there seems to have been no machinery of this kind attached: it was there a simple league and covenant. And the same may be said of the un-involved pledges of the temperance societies, which have been found the more effectual, that they were disencumbered of all obligation to assist the executive in putting any existing laws into effect.

Again, it may be worth while to consider how far there exists any necessity for the institution of a court of honour, with legal power to impose punishment upon offences directed against the sensitive feelings; and some sort of *solatium* to those who are outraged by the rudeness and boisterousness of ill-bred men. The marshals of France were constituted a court of honour on this notion in Louis XIV's reign; but it does not appear that any use was made of this tribunal; and the courts of honour in Henri Quatre's time were notoriously useless. The misdemeanours intended to be corrected, when viewed by the eye of equity and reason, will be found to be either competent to an ordinary court of law, if of a sufficiently weighty character, or else to be of too slight a nature to be worth the while of a grave punishment, or even of a serious complaint. It is presumed that a common jury would give relief to any case of impeachment of character; and it must be recollected that truth, when accused of being a lie, loses no honour after all. The honour is ultimately lost by the slanderer of truth. It is only when viewed through the maniac medium of the code of honour that peccadilloes become drains to extort streams of blood.

But the ancient Greeks and Romans, the present Asiatic nations, the religious circles of Europe, the

millions of the lower-middle and working classes, and the whole female world, need no courts of honour. These views seem to be more than confirmed by the following passage from Lord Bacon's charge in the star-chamber against Priest and Wright; though he talks in a somewhat irreverent manner of what has been considered very sacred and delicate:—

“ The second defect pretended in our law, that it has provided no remedy for lies and fillips, may receive the like answer. It would have been thought madness among the ancient lawgivers to assign a punishment upon the lie given; which, in effect, is but a word of denial, a negative of another's saying. Any law-giver, if he were asked the question, would have made Solon's answer: that he had ordained no punishment for it, because he never imagined the world would have been so fantastical as to take it so heinously. The civilians dispute, whether an action of injury lie for it, and rather resolve the contrary. And Francis I. of France, who originally stamped this disgrace so deep, is taxed in the judgment of all wise writers, for beginning the vanity: as it was he, who, having himself given the lie, and defy, to the emperor, to make it current in the world, said, in a solemn assembly, that no honest man would bear the lie: which was the fountain of this new learning.” * * * * “ Gonsalvo, the great commander, always said, ‘ A gentleman's honour should be of good strong warp or web, that every little thing should not catch in it.’ ”

This disparagement of the code of honour by the old philosopher may be attributed, by some who know him not, to ignorance of life; but a more modern peer is not much more lenient in his strictures.

“ The false principle which some men set up in the place of conscience, to be their director in life, is, what those who pretend to it, call honour. * * * No man of honour, as that word is usually understood, did ever pretend, that his honour obliged him to be chaste or temperate, to pay his creditors, to be useful to his country, to do good to mankind, to endeavour to be wise or learned, to regard his word, his promise, or his oath.”—SWIFT, *apud* LORD ORRERY.

CHAPTER XIII.

NO SUFFICIENT DEMONSTRATION ON THE SUBJECT OF DUELLING YET
MADE BY THE RELIGIOUS AND MORAL WORLD.

ALTHOUGH many moral men in this country may have stated opinions in private, manifesting their individual disapprobation of the practice of duelling; and many more without making such avowal, if it came to the point, would indubitably decline coming into a hostile field of blood, under any pretence of laws of honour having been infringed; still it may be a question how far such individuals have as yet made a sufficient and effectual public demonstration upon the subject. *They have certainly hitherto raised no testimony capable of meeting the exigencies of the case.* This may have been omitted, in ignorance of the power of public negative association; and of the corresponding responsibility now imposed on good men to use that instrument which Providence seems to have evolved to suit the artificial complications of the society in which we live.

Suppose a moral and respectable family in the duell-exposed rank to have made no open declaration of their sentiments upon this subject, it is evident that, in a case of need, and where their non-avowed sentiments, if fully known, might have prevented a duel, their required certification or testimony upon the point may be wanting at the very critical moment.

A young friend, we shall presume, is unfortunately implicated in some snare that is likely to involve an affair of honour, and all its unhappy consequences: with the poignancy of truth, it may be asked, what solid, inde-

feasible ground has that youth for positively knowing what, after all, this family might think of him in the recesses of their hearts, were he to decline to ask or give what has been termed gentlemanlike satisfaction in the matter?

An association founded on judicious and undeniable elements, firmly standing up in the sight of the whole British empire; not a mere nine days' wonder, which would procure a short notice, and then drop into oblivion; but a firm barrier of progressively-increasing numbers of the worthiest and most truly influential in the land; a combination that would *flare* out like a sunny mountain-side, clear as day; having truth, good sense, expediency, mercy, morality, and religion, all in its favour: this is what would have the effect of reversing and controverting a merely artificial breath; a frame-work originally founded on a superstitious and yielding sand, and whose very foundation the mistaken appeal to Heaven has long since vanished from the face of things.

But, so far as the religious and moral world in this country have not, as yet, made a sufficient demonstration on this important concern, so far has it abetted the childish, shameful, and pernicious practice in question. Is this true? And how far are abettors of crime guilty of crime?

CHAPTER XIV.

OBJECTION, THAT FEW LIVES ARE SACRIFICED, ANSWERED.

It may occur to some as an objection, in bar of any serious trouble being taken, or ponderous machinery of association made for the purpose of abrogating the practice of duelling, that it is an evil that only entails disastrous consequences on very few. If by this is meant that in Great Britain there are fatal duels but seldom, this may be allowed ; but still the lamentable duel risk, like a bloody sword suspended by a hair, stretches ceaselessly over many happy families, and every hour may pierce their heart of hearts.

It is a cup of wormwood that knows no rival gall, to have the eldest hope of a family perish thus as a fool, and to think of the barriers of the second death closed and clasped after him. Indeed it is what cannot be thought upon ; the destroying memory of it is too much for humanity to endure ; it must be barred out of the mind, that would exist and live upon the earth.

But, apart from this, the questionable dilemmas in which juries and judges are placed in settling the results of duelling ; the subterfuges, the tampering with oaths ; the reckless, murderous, unnatural, and preposterous modes of thinking that the practice involves, are large public evils which it would be well to take even laborious measures to abolish ; more particularly as the negative nature of the association would, in the case proposed, save the great bulk of members from intrusions on time and exertion.

It must also be considered that, as the metropolis is the centre and source of fashion, etiquette, and usage, a small effort made use of in London, as at the further end of a mighty lever, would have a wide, permanent, and telling effect through the three kingdoms, which would not fail to be re-echoed through all the British colonies, and fix the honourable and friendly intercourse of gentlemen on a better foundation than it at present rests upon; and besides, as the Anglo-Americans do undoubtedly consider the conventional etiquettes of Great Britain as the type from which their own should be principally derived; so it might be expected that a national change of opinion and practice on this point effected here, would extend itself over the whole of the North-American continent. And it is not improbable that a matter so settled here, and among those distant circles in which we might have influence, would not be unattended with results that might branch out into all the departments of Europe, still infested with this puerile and flagitious nuisance; so that, under all these views of the question, there are not wanting sufficient inducements of large and extensive usefulness, to excite gentlemen in the British metropolis to erect an association which shall be effective in this interesting case.

CHAPTER XV.

OPINIONS OF THE WORKING CLASSES.—CONCLUSION.

WE have stated that the millions in the working and under-middle classes are uninfected with the moral mania of duelling. Those who have occasion to gauge extensively the mind and feeling of this grand majority of the inhabitants, will be satisfied that it is with sentiments verging to contempt and scorn they view both the opinions and practice of those who have been esteemed their betters, in regard to the topic in question ; and the time seems fast approaching, if, in fact, it be not already on the frontiers, when the opinions of the mass of the people, if founded on truth and propriety, must be attended to by the richer classes of this community. If the millions raise a combined and threatening cry against a pernicious practice, even of those who seem most out of their reach, it ought at least to be listened to, and a candid and unimpassioned judgment be formed of it. We have occasion to know the jealous scrutiny with which any questionable practice or usage of the superior ranks is sifted by many of the more intelligent of the working classes. What excuse, we may well ask, shall the circle of gentlemen frame for themselves were a bevy of mechanics empowered to call in question their opinions, principles, and practice on the subject in hand ? How unfit, they might argue, to assume the post of senators, and to govern the nation, are those who abet and glory in a practice which has nothing to commend it but the

shadow of an appearance of demonstrating that cheap commodity among male animals—physical courage! a courage not to do good, but to do evil;—a boldness which an angel of light would never defile himself by indulging in;—a sentiment of audacity only to be expected from a fiend or devil, inexpert of good, and prepared, in the adamantine constitution of his eternally sinful nature, to be courageous only in the commission of what is opposite to the right.

We can conceive, nay, we know, with what smouldering disdain a proud array of artisans should be told that the practice of duelling among the upper classes is one of the principal marks of honour that distinguishes the gentleman from the peasant! and that it is expressly kept up and maintained to ensure that refinement of manners which is to preserve an impenetrable barrier between them and the more aristocratic of the species! With what unutterable contempt will the working man hear such babble as this! And how will his eye, under his smutty brows, flash electric sparks, while he vows to reason and to common sense, that men who hold such sentiments and engage in such practices are unfitted to govern themselves, much less to usurp the place, and hold themselves forth as his natural and rightful leaders!

It may be proper here to explain why we have not, in a more formal argument, and at greater length than is afforded by incidental allusions, considered the character of duelling, and its sinfulness; and dwelt upon the fact that it involves murder, suicide and cruelty. It has, however, been deemed inexpedient at this time to enter upon a methodical demonstration of that which all moral men do admit; and of that which thousands, who bluster with their lips about innocent

necessity, yet condemn in their heart. And it is to be remembered that the present treatise is intended chiefly for the purpose of suggesting for the evil an effective remedy, and evincing its probable efficacy; and that the historical and collateral disquisition above engaged in, has been principally brought forward as illustrative of the proposed plan of abrogation.

The following observations, omitted in the proper place, are inserted here :

It has been objected, that if duelling were withdrawn from the usages of society, there would thus be subtracted a check which, at least among the duel-exposed class, prevents wife, sister, or daughter, from being injured in a more or less serious manner.

The majority of men abstain from offences against the sex from a variety of motives apart from duell-risk : among which may be stated, the operation of conscience, or a moral and religious sentiment respecting the personal sin and ethical turpitude of the action ; moreover, from a feeling of mercy and kindness, as perceptible in abstaining from what might ruin or hurt the reputation and prospects of an individual, or distress the minds of a family. A regard also for personal character, and fear of general reprobation, may be also ingredients in the compound sentiment.

A fractional part of mankind, it is said, are not limited by these motives, and require the hazards of the duel to restrain their atrocious intentions. But, it may be asked, is this not a begging of the question (*petitio principii*), and the taking a proposition as granted without any proof? And if it were admitted, is the objector prepared to debate the propriety of

putting in force all punishments for crime that can be imagined ; such as burning for adultery, and hanging for stealing of forty shillings ?

But, farther, is it not a chance of ten to one, that ruffians in the duel-exposed class of the species supposed, are extremely likely to approach the limits of crime habitually, in all the more fashionable approximations to sin ; and therefore to rank among the other qualifications for their questionable modes of life, perhaps, also, that of skilful duel-practice ? A man competent to fire with accuracy, but more especially with accuracy and celerity combined, will scarcely, in the general case, be much affected by the danger of duel-risk : and, therefore, as far as this restraint goes, may fairly expect to be able to proceed all lengths in his exceptionable courses with impunity.

Besides, the avowed, open, and universally-defended practice of one kind of crime, or sin, is by no means likely to have any real tendency, generally, to promote morality in other departments of life, or otherwise restrain misdemeanour and offence. The practice of murder in the form of duelling ; the cruel, unjust, unreasonable moral judgments and opinions it contributes to form and foster in the general mind, does not, probably, sharpen and direct the consciences of men in their duties to the gentler sex, but rather the reverse. And, after all, do the female relatives of the clergy, the quakers, or of religious gentlemen throughout, specially suffer in consequence of the avowed anti-duel sentiments of their male protectors ?

Other objectors suggest that, instead of any direct measures being taken for the purpose of suppressing duelling, the general standard of courtesy should be raised and upheld by education and by other means ;

and refined taste and elevated sentiment be generally attained. Others desire that the world should be effectually christianised, when all these social aberrations would be reduced to the rule of right.

We do not pretend to dispute these somewhat obvious positions; nor would we discourage those who hold them from using the most strenuous exertions for their accomplishment, by the means they are in possession of: but, as arguments connected with our subject, they seem to be of the nature of irrelevant confutation: and, until these arduous tasks shall be achieved, we still plead the usefulness of our scheme, and claim protection for it against all dilatory demurs of this sort.

There will be no end to dissent and exceptions in this matter; and the fertility of the human fancy will probably be well taxed to invent an assortment of new rebutters and rejoinders on this topic. For we venture to prophecy that, if the question we are attempting to handle ever obtain a tolerable hearing in the fashionable world, it may be expected that almost every man in the duel-exposed class, will, for a time at least, publicly and ostentatiously object to the abrogation of the duel system; because this is one cheap mean of demonstrating and proclaiming, in an indirect way, his own valour and contempt of death. He is a man of physical mettle, is noways afraid of scruples and casuistic niceties, and sees no objection to the keeping up of a system, which has the general character of promoting bravery, and ensuring politeness.

But the analogy and sympathy of present national manners to bloodshed, and to the enforcement of sup-

posed right by individual parties themselves, instead of the judicial authorities of the land, are different from what they were three hundred years ago. Gentlemen then had scarcely any other occupation but fighting and fencing. Every one was trained to the use of some weapon, and was expected to be in part his own judge, jury, and executioner. The advance of general mental training has made physical violence of all kinds alien and unnatural to our present state of manners. To fire loaded pistols at one another is almost as uncongenial to present modes and trains of thought, habit, and feeling, as it would be to go about with painted skins, instead of wearing shirts and surtouts.

Crape and cocked pistols are, in the 19th century, out of fashion, even on Hounslow Heath. The duel-exposed class should take a hint from this noticeable advance in civilisation, and make a corresponding onward movement. They are not to be supposed utterly devoid of an enlightened desire of improving their condition.

In conclusion: There may be many good men in this land desirous of seeing the discontinuance of the duel system, who may yet be disposed to look with jealousy to every plan for its suppression, save the general advance of Christian truth and evangelical religion in the community. To such I would suggest a question:—May they not, in thus rejecting the use of means, put themselves into the same category as that in which the Hebrew lawgiver was classed in the 14th chapter of Exodus, environed between two dangers, Pharaoh and the Red Sea; when the Eternal Himself said, “Wherefore criest thou unto me? Speak unto

the children of Israel, that they go forward." Nevertheless, it is undoubted that it is other agency than human that turns men's minds like the rivers of water. Wherefore, using strenuously every lawful means towards the purpose, we would also say, in reference to the supremacy of faith and prayer for the end now intended, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

FINIS.

Notices of other Works by the Author.

ON THE TENDENCY TO ASSOCIATION IN MANKIND.

"I cannot satisfy myself without addressing you a few lines, to say that I am reading your very interesting new book with very great profit and pleasure. It opens some beautiful philosophical trains of thought, and all of a delightfully-benevolent tendency. I have been exceedingly ill for some weeks, and can as yet write but little."—DR. OLINTHUS GREGORY, of *Woolwich*.

"This is an admirable work, containing much sound philosophic remark. The author is well known as a gentleman of original and enlarged views, as well as an enlightened philanthropist. The christian spirit which pervades its pages is delightful."—*Scottish Guardian*.

"Full of information, both curious and valuable. With few and not important exceptions, its principles are as sound as its statements are correct. It might almost be called a sketch of the philosophy of human society."—*London Watchman (Methodists)*.

"The subject opened is one of vast and growing importance. On this point the author speaks with great clearness and conviction. Contains in little the whole philosophy of the subject. He has touched upon one valuable distinction, that between association and gregariousness. *We must report Mr. Dunlop's essay to be successful.* He has exerted a fitting diligence, and has afforded the materials for much valuable reflection; many of his opinions also indicate unusual sagacity and discrimination. We recommend this very suggestive volume to general perusal."—*London Athenæum*.

"He has analysed and illustrated with a just and philosophic discrimination. The subject is one of great general interest; and the way in which he has handled it displays much sound speculation, and extensive information and research, breathing throughout that charity and benevolence which is his marked characteristic. We can cordially recommend the work to our readers."—*Greenock Advertiser*.

"It is an inquiry of deep and vital importance, on what principles unions of men should be formed. The volume will be of great service to a reflecting and philosophic mind. *Knowing something of the high character for practical power which the author maintains* The whole volume presents such a picture of the successive triumphs of union. We can recommend this book to thoughtful, but not to careless readers."—*London Teacher's Magazine*.

"I have read it with much pleasure, and, I trust, profit. It presents a very *eloquent and philosophical view* of the elements of association; and contains many sound and valuable principles, which it were important for the statesman and legislator to study."—JOHN FORBES, D.D., *author of Essay on the Integral Calculus.*

"He traces minutely and faithfully the different sources of union among men. Forming together a collection of information and remarks useful alike to the philosopher and antiquary, the man of letters or of benevolence."—*Greenock Observer.*

"It is unquestionably the work of a well-read, widely observant, and practical man. Every chapter, almost every page, presents original and striking observations. Mr. D. entertains very enlightened views on the subject of the franchise. The following thoughts are valuable, as coming from a gentleman whose *knowledge of the working classes is unusually extensive.* These passages may serve to illustrate the liberal and philosophical character of the author's understanding, but they can furnish no idea of the rich variety of interesting and practical matter with which the volume abounds."—*London Patriot.*

"This work bears the impress of originality. Every page contains some new views on a principle well understood in practice, but scarcely recognised, and seldom investigated, by writers on the economy of human effort. We with others have thought little on the subject. Mr. Dunlop has investigated and illustrated this principle in a masterly manner, displaying deep thought in the elucidation of his positions. The celebrity obtained from his previous work has been increased by the appearance of this volume."—*Olive Leaf (American).*

NOTICES OF SOUTH SEA ISLANDERS AND MORAIG.

"The South Sea Islanders abounds with striking portraiture of human character, a noble exhibition of missionary faithfulness, and an enchanting representation of the simplicity and power of religion as exemplified in the Princess of Utonga. The poetical narrative of Moraig is well sustained, and brings a great variety of striking incidents before the reader. We feel confident that no person of piety and imagination can read this striking volume without being pleased, instructed, and edified. It is full of lofty, soul-stirring, and holy sentiments."—*Journal of the New British and Foreign Temperance Society.*

"Mr. Dunlop is already well-known by his useful publications on the 'Philosophy of Drinking Usages,' and the 'Principle of Association in Man,' and the present work cannot fail to add to his reputation. The 'Tale' of the introduction of Christianity into the South Sea Islands abounds with vivid interest, and cannot fail to impart instruction as well as afford amusement. 'Moraig' is a poem founded upon a most curious fact. The character of the God-seeker is exquisite in its conception, and displays no mean degree of poetic power in its development."—*Leeds Temperance Advocate.*

Copy of note from Thomas Carlyle, "Author of History of the French Revolution," "Sartor Resartus," &c. &c.

"MY DEAR SIR,—You must allow me to thank you very cordially for this little book, which I have just read with a pleasure rare to me in such cases. The drama is of the wildest, spurning at dramatic canons, probability, or even, if you will, possibility. The poem, too, is naked enough; yet in both the one and the other, spite of every objection, there lies a singular fascination for me. The very verses I have read with true pleasure, true love; and, if you knew the aversion, amounting almost to a kind of *sacred horror*, which I usually feel against the soul-confusing, insolent, jingling emptiness of most modern 'poetry,' (which in general I decline altogether to look at,) you would understand how much this means in my case.

"But there is a fascination, as I say,—a fascination of which I see the origin well enough. A genuine, simple, manful soul looks through these words. It is long since I have seen such a piece of right *Scotch* manhood; a pure gleam of what yet survives of best among us; very beautiful; like the right 'silver gleam,' that glances in the eye of the refiner, betokening that, amid all scums and drosses, there is genuine metal in the crucible!

"What can I write you more, except that you would go on writing to our good people, as you find audience and occasion, in that same spirit, *on all manner of subjects*; not on temperance alone, but on a thousand other things. Heaven knows they need greatly to be written to, and spoken to, and have in these days few or none to do it. Something like ten dramas of the kind they call legitimate dramas, 'classical dramas,' yours, with all its faults, is, as it were, the only one of them that did not deserve to be instantly flung into the fire. A word is a word, precious, and means a thing; but a bubblement means nothing. In great haste I scribble you this line of thanks, of rough-spoken, hearty acknowledgment.

"I remain, always yours,
(Signed) "THOMAS CARLYLE."

The Philosophy of Artificial and Compulsory

DRINKING USAGE IN GREAT BRITAIN AND IRELAND.

The following are Extracts from general Reviews and other sources (not exclusively Temperance,) regarding this and former Editions:—

"THIS is a publication *conversant with facts*, and these, too, of no trifling or secondary import. The result is such an anatomy of vice, as we imagine few of our readers will anticipate. Mr. Dunlop proposes Associations to break through these usages, and to combat the false shame attached to reforming singularity. The best sign attendant on his effort is, that when tradesmen have agreed to abandon drinking-usages at his suggestion, it has been to adopt the counter stimulation of reading."—*Athenæum*.

"This curious and useful treatise on the statistics of Drinking among the working classes *is full of facts*, which, although they occur daily at our doors, will, on perusal, strike with a painful astonishment at their almost incredible extent, and fatal results."—*Colburn's New Monthly Magazine*, edited by Mr Theodore Hook.

"The earliest editions of this curious and appalling work were confined to the usages of Scotland: but the earnest and philanthropic author has now extended his researches to England and Ireland; and, by statistical details,

derived from indubitable testimonies, has greatly added to his service in behalf of social happiness, by bringing home facts far more impressive than a thousand rhetorical lectures, delivered from the pulpit or the desk."—*London Monthly Review*.

"Mr. Dunlop has taken incalculable pains to inform himself rightly on every thing connected with his research. The book is fraught with utility : it is, moreover, in many parts, singularly entertaining. Dry as is the subject of Temperance Societies, Mr. D. has given a raciness to his production. Tyrone Power never delineated the Irish character more ably than Mr. D. has : the Scotch falls scarcely short of perfection. We have no hesitation in pronouncing this a very estimable work. It discloses manners and customs worthy of the attention of the antiquary; and corrects with its humour the dull aridity of Temperance Societies. Those who advocate, and those who deride these institutions, may equally derive information and amusement from Mr. Dunlop's pen."—*The Churchman (London)*.

"This is a book of great good common sense. Its philosophy is calm, sober, enlightened, rational. Mr. Dunlop is a patriot in the highest sense. He has well executed his task of exposing the folly and injury of drinking usages, that conduct to the most palpable deterioration of public morals. We strongly recommend Mr. D.'s volumes."—*London Sailor's Magazine*.

"Mr. Dunlop was the first to move in this great and good work (*Temperance Reformation*,) in Great Britain. His energies and talents, his influence and property, have all been devoted to the cause. In this volume he has fathomed this mystery of iniquity, and has clearly exposed the basis. The work must have cost an immense expenditure of time and personal investigation. He has laid the whole nation under deep and lasting obligations to him. Every minister should have a copy on his table."—*London Preachers' Magazine*.

"We are glad to learn that Mr. Dunlop, the founder of *Temperance Societies in Scotland*, is engaged in ascertaining the number and nature of drinking-usages on this side of the Tweed, with a view to their abolition. . . . His view appears to be the just one."—*London Christian Advocate*.

"This volume is so full of facts, almost all equally striking, that we are puzzled in selecting extracts. Well-informed as we had thought ourselves upon the subject, we had no conception of materials for a picture so frightful as that which Mr. Dunlop has here painted. For this state of things there appears to be no remedy but that proposed by him. We heartily thank Mr. Dunlop for this volume, which, in spite of being fraught with food for melancholy reflection, has afforded us much pleasure by its vigorous and racy style, and good-humoured sarcasm : and we sincerely hope it will receive from statesmen, philanthropists, and Christians, as well as from Teetotalers, the deep attention which its very curious, but alarming details demand."—*Ibid*. (Second notice.)

"No one will rise from the perusal of this work without confessing that, whatever his previous knowledge or belief on the subject, he has had a very faint conception of its real magnitude. In Scottish society, through all its ramifications, the connexion has been established between drinking and politeness, courtesy, kindness, joy, and sorrow, and any of the thousand changes in a man's family, lot or profession. To break up this, would exert a very sanative influence on national intemperance. And why should it not be attempted? It has been made, and made successfully."—*Presbyterian Review of Scotland*.

"We are glad to see this enlarged edition of Mr. Dunlop's pamphlet. The question appears to us one of solemn interest. It *discloses the true remedy*. The author is entitled to the thanks of every lover of his country, for unfolding the workings of that insidious evil, and for pointing so plainly, and advocating so powerfully, the means by which the disastrous consequence may be avoided. Whether viewed as a *matter of curious inquiry to the philosopher*, or as a plan of pure christian philanthropy, we know few subjects more deeply interesting."—*United Secession Magazine of Scotland*.

"Mr. Dunlop has made out a strong case in demonstration of the necessity of a vigorous attempt at reform in the department in question of our national manners. In our opinion, Associations to put down these practices would be the most valuable of all Temperance Societies. Mr. Dunlop deals even-handed justice to all; he impartially rebukes the errors of every class. *The book is replete with most graphic touches of manners—true, we think, to the life*—as well as with sound inferences, and reasonable suggestions for remedying the evil. Mr. Dunlop has done a service entitling him to rank high among the benefactors of his species in the present day."—*Presbyterian Magazine of Scotland*.

"Mr. Dunlop has rendered himself conspicuous by his zealous yet discreet advocacy of general abstinence from intoxicating liquors; enthusiastic in the cause he has espoused. The drinking-usages of the Scotch, Irish, and English are each treated in turn *with no small degree of quiet humour*. All the ordinary means of social improvement now in operation must prove next to unavailing, unless those usages be in the first place attacked, and utterly extirpated."—*CHAMBERS'S Edinburgh Journal*.

"No one can give this essay an attentive perusal, without being deeply convinced of the baneful influence of the drinking-usages on our country. *The author was the honoured instrument of awakening attention to the subject of national intemperance*, and has made careful investigation into the causes which originate and perpetuate this wide-spreading evil."—*Scottish Guardian*.

"We have read Mr. Dunlop's pamphlet with a heightened degree of the same commendatory feelings which his former able contributions to the Temperance cause inspired. To him the public are under obligations of no common magnitude, for his unwearied labours, amidst obloquy, discouragement, and ridicule, in bringing to light many facts connected with the great national sin of intemperance, which usually escape the common observer; in prying into its most secret recesses, and in devising and executing combinations suited to arrest the progress of this hateful vice. *Mr. Dunlop is entitled to the honour of first arousing public attention to the vast extent and alarming spread of intemperance, by proposing the institution of Temperance Societies in 1829.*"—*Greenock Advertiser*.

"We have not the pleasure of knowing Mr. Dunlop personally, but have long esteemed him as a benefactor to his race, and a wise, ardent, and most successful advocate for temperance. This admirable work ought to be read and pondered well. Our Members of Parliament, Ministers of State, Magistrates, Judges, and Ministers of Religion, should study it. There are many portions of this book deeply interesting, and the whole we strongly recommend to the public."—*Glasgow Liberator*.

"We believe that the good Mr. Dunlop has done, by promoting the organization of Abstinence Associations, is trifling when compared with that which he will effect by his present efforts to direct the public attention to

the hitherto neglected, but exceedingly important, subject of the drinking-usages. We regard the publication before us, which furnishes a faithful and copious account of these hurtful social observances, as a work of no ordinary importance, and we earnestly recommend it to the attention of the public. Independent of its importance as a guide to the reformer of the public morals, by indicating the sources and remedies of some of the worst evils that afflict society, *this work is highly valuable as a faithful account of the social habits of the Scottish people.*—*Greenock Intelligencer.*

“This is a very curious and painfully instructive volume. The reader will be astonished when he sees the amount of the incentives to intemperance which are in continual operation. A great effort will be required to counteract and subdue them.”—*Wesleyan Methodist Magazine.*

“This is a curious book, and *one likely to attract attention by its singularity*, and to do good by its lessons. We do not usually notice even second editions,—and this is a sixth edition; *but on account of the importance of the volume*, we have thought fit to call attention to it. Mr. Dunlop’s object is to induce people to adopt the stimulus of reading, instead of the stimulus of drinking; and it is said his efforts have been attended with considerable success. The number of drinking-usages he has collected is startling, and would be amusing but for the reflection of the infinite evils they produce. The author does, indeed, give a sad and curious picture of the customs and propensities of his native land.”—*Metropolitan Magazine.*

“There is a great deal of curious information in the little volume.”—*London Observer.*

“Artificial Drinking Usages of Great Britain, by John Dunlop, Esq., is a very masterly illustration of extensively existing evils, and strongly enforces the practice of temperate habits in the most powerful principles. We heartily wish this highly respectable pamphlet success.”—*London Family Magazine.*

“Believing, as we have ever maintained, that religion and temperance go together, we rejoice to see that a work like Mr. Dunlop’s *Artificial Drinking Usages*, should have already reached a [sixth] edition.

“It is richly deserving the study of every class of society.”—*London Revivalist.*

“Mr. Dunlop has collected usages, the united effect of which, human nature being what it is, cannot be otherwise than powerful and extensive. Mr. Dunlop verifies conjecture by fact. We never could have supposed, but for the facts with so much industry thus gathered and arranged, that the custom of the country presented so many direct incentives to intemperance. No wonder the fire burns so fearful when so much oil is cast upon it. Without pronouncing any opinion on Mr. Dunlop’s principles and plan, we do cordially recommend the perusal of his book.”—*London Watchman*, June 12, 1839.

“Among the zealous apostles of total abstinence no one is more distinguished than the philanthropic author of the book before us. His history of the drinking-usages of the three kingdoms is curious, as *a part of the history of the social life and manners of the people.*”—*TAIT’S Edin. Mag.* June, 1839.

“Although this volume emanates from the pen of a prominent advocate of the Temperance Reformation, yet the subject matter of the essay is by no means confined to discussion and descant that might be acceptable merely

at a teetotal meeting; but it embraces facts and general principles that are highly important and interesting to every citizen of the empire. Here we behold not the obscure and comparatively inoperative and ineffectual customs of a small horde of uninfluential savages; but the wide-spread, deep-rooted usages of a nation whose example is the most authoritative and commanding in the universe."—*London Patriot*.

"We are astonished, we may say horrified, in reading this volume. Mr. Dunlop's labours have been a blessing to the nation and the world."—*London Christian Observer*.

Extracts from Periodicals exclusively Temperance.

"We have been both instructed and pleased by perusal of this valuable pamphlet. The remarks are calculated for extensive and permanent usefulness. Let all Temperance men, of every society, and of every denomination, obtain, read, and digest this tract; and especially let the advocates of the Society among the working classes make themselves thoroughly acquainted with its contents."—*London Temperance Magazine: Supplement*.

"This truly valuable work ought to be in the hands of every friend of the Temperance cause."—*Ibid.* (Second notice.)

"We have before had occasion to notice the persevering and successful exertions of John Dunlop, Esq., in reference to the various drinking-usages which prevail throughout the empire. We believe that the valuable efforts of Mr. D. in the cause of temperance—in the cause of teetotalism—are well understood, and duly appreciated, in every part of the kingdom; and we have no hesitation in recommending the book for diligent and serious perusal. He has examined into the subject with the persevering curiosity of an antiquary, with the benevolent anxiety of a philanthropist, and the unwearied zeal of a Christian."—*London Temperance Examiner*.

"The name of 'Dunlop' has been for some years past so intimately connected with the important subject of which this volume treats; and the respected author has, to our knowledge, applied himself with so much intelligence and heartiness to that subject, that we should have been much surprised, and greatly disappointed, had his volume proved anything but just what it is—a book that will yield both amusement and instruction; a book which will gratify the curiosity of the philosopher, awaken the sympathy of the philanthropist, and rouse the zeal of the Christian; a book which abounds in graphic descriptions of some of the worst evils which exercise imperious sway over the multitude, at the same time that it propounds the most simple and efficacious instrumentality for remedying those evils; a book, which does equal honour to the industry, the talent, the patriotism, the piety of the author; a book, the seasonable publication of which will, we have the fullest assurance, advance most materially the prosperity of the Temperance cause; and, finally, a book which every advocate of the Total Abstinence principle should seek to possess and to study, with as little delay as possible."—*Ibid.* (Second notice.)

"John Dunlop, Esq., the founder of the first Temperance Society in Great Britain, was very appropriately called to the chair (at the meeting of delegates, to institute the Total Abstinence Union of Scotland.)"—*Isle of Man Guardian*.

"That this Association, believing that the drinking-customs are among the most powerful causes of intemperance, would strongly urge upon all Temperance Societies . . . the circulation of the excellent publication of J. Dunlop, Esq., whose tracts on the subject are entitled to the highest consideration."—*Minutes of Fifth Annual Conference of the General British Association of Temperance, held at Birmingham.*

"The assembly earnestly recommend each Society strenuously to endeavour to abrogate the artificial and compulsory drinking-usages within its bounds."—*Resolutions of Delegates for forming the Scottish Temperance Union.* (Total Abstinence.)

"The following very appropriate extract from a late work of J. Dunlop, Esq., was here read (extract from the pamphlet.) The meeting then listened to a 'Eulogy on Eminent Scotsmen.'—'The only other living Scotsman whom I shall take leave to notice, is Mr. John Dunlop, of Greenock.'"—*Report of Meeting on St. Andrew's Day (Canada Temperance Advocate.)*

"Your Committee feel that they are only discharging a debt of gratitude to this gentleman (Mr. Dunlop,) as the earliest pleader of the Temperance cause in Great Britain, when they record their admiration of the intrepidity and firmness of purpose with which he stepped forward as the open and uncompromising advocate of Temperance Societies, in defiance of all the obloquy and scorn, the avowed hostility, or freezing indifference, which met him in every quarter; and they gladly award him the honour of being the 'FATHER OF TEMPERANCE SOCIETIES IN SCOTLAND.'"—*First Report of Scottish Temperance Society.*

"J. Dunlop, Esq. has already very materially served the cause of Temperance, by exposing the drinking-usages. Ninety-eight separate trades have been examined by this indefatigable philanthropist."—*BAKER'S Intemperance the Idolatry of Great Britain.*

"Usage is equivalent to law. With great pleasure we hail Mr. Dunlop's production. By the congregation of facts given in this volume, we may expect to arrive at correct data respecting intemperance, its evils, and means of cure."—*Scottish Temperance Journal.*

"The name of the talented author of the work before us must be familiar to most acquainted with the Temperance Reformation. A more fearful disclosure than his book contains, has seldom been made; the whole legion of iniquity is disclosed to view."—*Bristol Temperance Herald.*

"We have carefully perused this work with feelings of great pleasure and delight. We had no adequate conception of the pure despotism, outrage, and cruelty, revealed in this most admirable treatise. Mr. Dunlop has conferred on the artizan an incalculable benefit."—*Hull Temperance Pioneer.*

"This is a very important and interesting work, by a gentleman who has strong claims on the gratitude of all the friends of Temperance Reformation. The result of his inquiries we very confidently recommend to all. If ministers of the gospel, members of parliament, magistrates, and others, would only study this single volume, and exert moral influence in accomplishing the objects of the talented and benevolent writer, they would do more in arresting crime and misery, and in promoting the physical, moral, intellectual, and religious condition of the people, than can be produced by any means now in operation."—*Northern Temperance Record.* (Newcastle-upon-Tyne.)

"John Dunlop, Esq., that noble Scotchman, whose great and exemplary sacrifices of time and money to benefit and bless his country and the world."—*Albany Temperance Recorder, America.*

"Mr. Dunlop's labours have been a blessing to the nation, and to the world."—*Canada Temperance Advocate.*

"What a sad, curious picture you give of the customs and propensities of our native land! I am very glad you have taken up the subject of the usages, etiquettes, and courtesies, that lead to drinking. I hope your work will be duly attended to as it ought to be, and produce the good effects you contemplate; and then I am sure you will feel in your own mind a rich reward for all the labour and trouble you have taken, for so many years, to reform your countrymen, and also (I blush to say it) your countrywomen."—JOANNA BAILLIE.

"A book highly interesting and important—I may say, often eloquent. I have seen none which so completely and appallingly sets forth the practical history of intemperance. I think that many persons will be much impressed, in reading it, with the facts, not generally known or reflected on; which prove how completely intemperance is ramified through the various relations of society, and how constantly, and on system, it mingles itself with the transactions of trade and industry."—*Dr. John Hoppus, London University College.*

"Mr. Dunlop appears to have adopted the method of a skilful surgeon; he has laid open and examined the extent of the wound before he has attempted to apply a remedy."—*Editor of Journal of London Statistical Society.*

"Permit me to express regret that I was not able to furnish in time, a list of the drinking-usages in our part of the country, though I think they are much the same as those reported in this interesting volume."—JOSEPH LIVESEY, Esq., *Preston.*

"I more and more admire your unwearied perseverance in the momentous cause to which you have so long, and so consecutively devoted your time and talents; and it is my earnest desire that your benevolent exertions may be productive of the happy effects to which they seem so steadily tending. You have, in my judgment, evinced in your valuable work considerable skill in the logical arrangement of the extraordinary and multifarious materials you have collected. And I think the whole is calculated to make a deep, and, indeed, awful impression, of the evils involved in the continuance of the sad practices which you so vividly describe."—DR. OLINTHUS GREGORY, *Woolwich.*

"The Religious and Temperance Press here, are scattering Mr. Dunlop's facts by the million."—*Letter from America.*

"I cannot but come to the conclusion, after rising from the perusal of your book, that, until these usages are cut up root and branch, the cause of temperance must languish. *You have done a great work for the world.* You have plainly set forth the origin and causes of a vast proportion of the intemperance of these realms."—E. C. DELEVAN, Esq., *President of the American Temperance Union.*

THE TEMPERANCE EMIGRANTS:

A DRAMA. 8vo. Price 1s. 6d.

"Mr. Dunlop is second to no writer on the great Temperance question. His work on the Usages, we believe, is to do more in breaking down the barriers to Teetotalism, than any work which has yet been devoted to the cause. *The plot of the 'Temperance Emigrants' is one of intense and increasing interest; and the whole displays distinguished powers, both of imagination and description, and cannot be read without emotion and profit.* There are various incidents worked up with the plot of extreme interest; and we are sure no one can peruse it without perceiving the difficulty of overcoming the popular prejudices of the public mind. Let the book go the round of families, acquaintances, and friends."—*London Temperance Journal*.

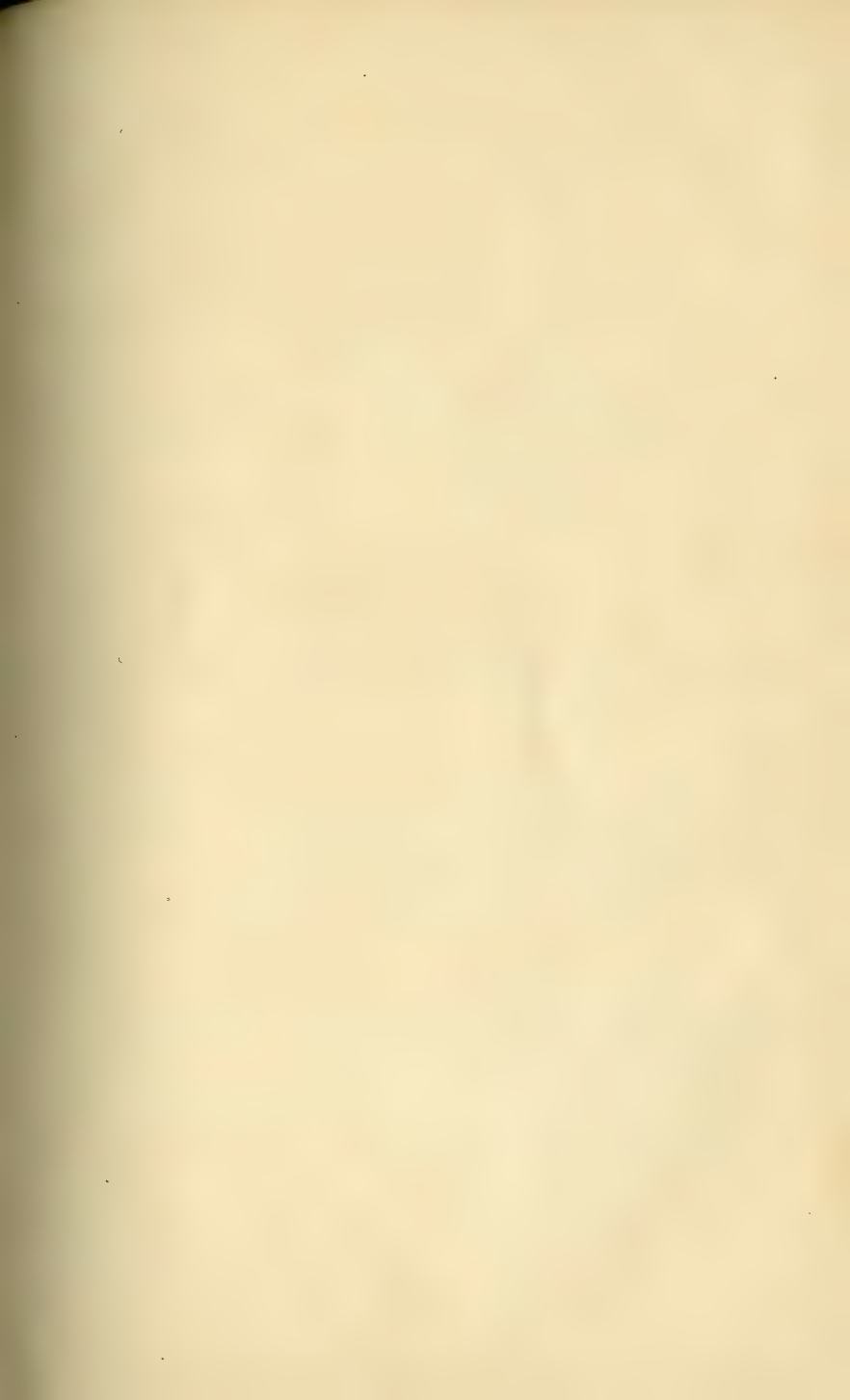
"Fearful picture—entertaining and instructive."—*London Temperance Intelligencer*.

"It expresses Rutherford's afflictive feelings in the most affecting manner. Interspersed with a great deal of very interesting matter, and truly amusing incidents, *admirably calculated to show forth the present state of society.* We earnestly recommend its perusal."—*Cornwall Teetotal Journal*.

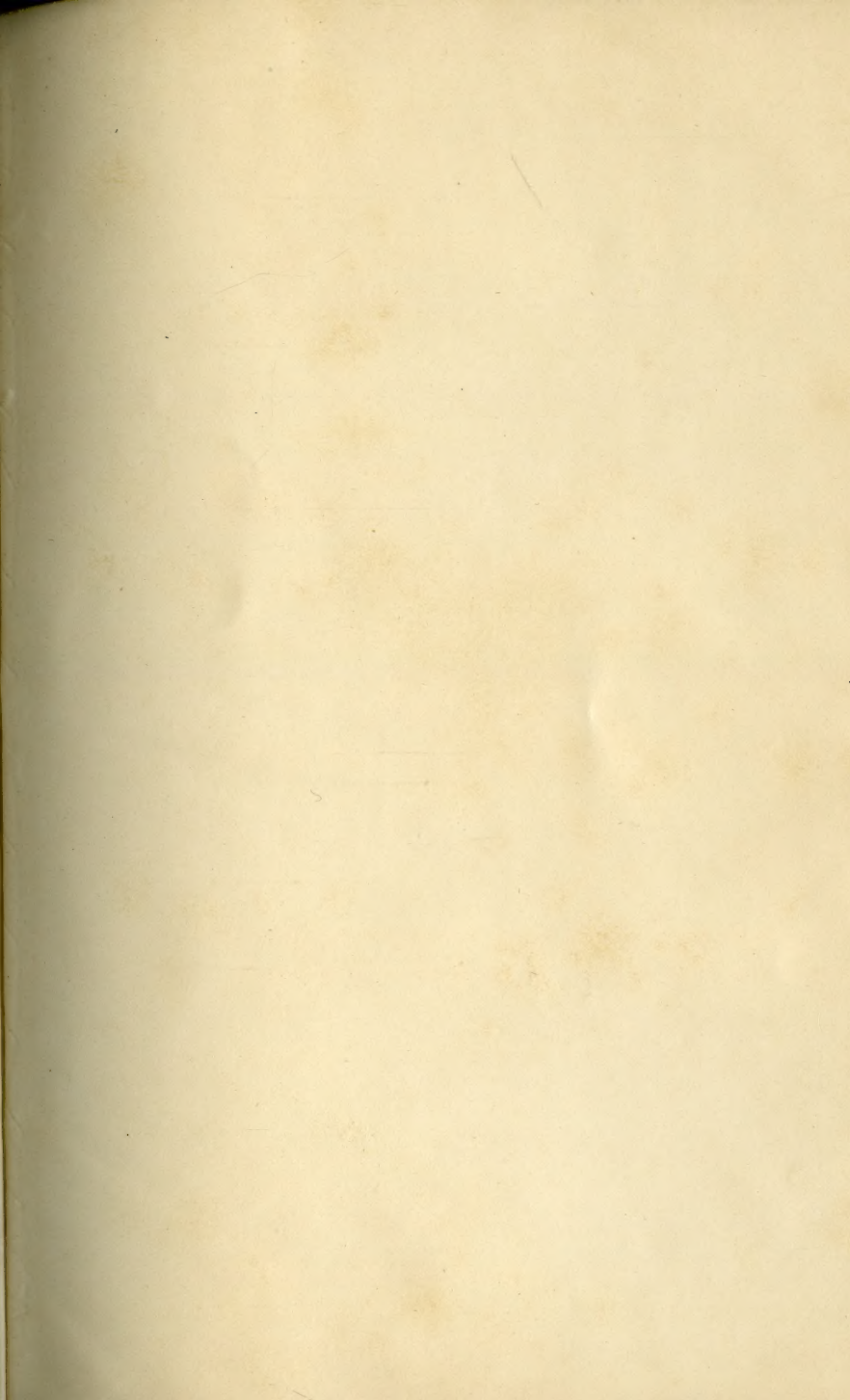
"When it is known to be the production of this author, we have almost published enough to recommend it. *The interest is fully supported. Rugby is every way a villain.* The book abounds with much that is well adapted to expose the drinking customs. Such publications will have a tendency to redeem the dramatic form of writing."—*Northern Temperance Record*. (Newcastle.)













279

